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THE LIFE OF BISHOP FERRAR*.

ROBERT FERRAR, was born in the parish of Halifax, in Yorkshire, in the reign of Henry VII.† He was educated at the University of Cambridge. When a young man, he was made a Canon Regular of the Order of St. Austin, upon which he retired to a religious house in Oxford, called St. Mary's, which served as a Nursery for the Canons of the order. It was in the year 1526, during his residence here, that he became a disciple of the Reformation. The principal instrument in his conversion was a person named Thomas Garret, who is described as the Curate of Honey Lane in London, and a Lutheran, by whom he was furnished with some of the prohibited books written against the Roman Catholic Religion. In 1523 he was admitted to the degree of Bachelor in Divinity, and about the same time was chosen Prior of a Monastery of his Order, called Nostel, or St. Oswald's, in Yorkshire, which he surrendered afterwards to the Commissioners, upon the dissolution of the Monastery in the year 1540, receiving, as a compensation, a pension of one hundred pounds a year. Afterwards he became Chaplain to Archbishop Cranmer, through whom he obtained some preferment in the Church. It was probably at this period of his professional advancement that he entered into the married state.

He was much employed in public affairs in the reigns of both Henry VIII. and Edward VI.

In 1535 he accompanied Bishop Barlow in the embassy, on which that Prelate was sent by Henry to Scotland. On another occasion he was entrusted with the charge of conveying some old books of great value from the dissolved Monastery of St. Oswald's, to the Archbishop of York. And in the royal visitation in the beginning of King Edward's reign, he was amongst the number of the King's Visitors, being appointed one of the Preachers, for his great ability in that capacity.

In 1548, through the interest of the Duke of Somerset, in whose

* See Fox's Acts and Monuments, vol. 3. p. 165—180. Strype's Memorials of Cranmer, 8vo. vol. 1. p. 261—263. Dodd's Church History, vol. 1. p. 378. Heylin's Ecclesia Restaurata, p. 70—219. Wood's Athenæ Oxon. vol. 1. p. 679.

This Bishop was an ancestor of Nicholas Ferrar, or Farrar, the friend of George Herbert, and so distinguished both for his early piety, (which obtained him "the reputation, as Izaak Walton says, of being called Saint Nicholas, at the age of six years,") and for the extraordinary service of unintermitted devotion which he instituted in his family. He took much delight in reading the Book of Martyrs, and it is said, could repeat perfectly by heart the story of his kinsman as related by Fox.

† Henry the Seventh's reign began in 1485, ended in 1509. It was probably towards the close of it that Ferrar was born.

favour he stood high, he was appointed to the Bishopric of St. David's, on the translation of Barlow to the See of Bath and Wells. On September the 9th of that year, he received consecration by the hands of the Archbishop of Canterbury—Holbech, Bishop of Lincoln,—and Ridley, then Bishop of Rochester,—in the Archbishop's house at Chertsey.

This promotion was far from being any addition to his happiness ; on the contrary, it only paved the way to the misfortunes of his subsequent life. Indeed he was permitted afterwards to enjoy but little of liberty, for, on the fall of his Patron, the Duke of Somerset, he became a ready prey to malicious persecutions, against which he had no longer sufficient power to shield him, "proving unhappy," as Strype observes, "by his preferment unto a Church, whose corruptions while he endeavoured to correct, he sunk under his commendable endeavours."

With that activity which distinguished him, not long after his entrance on his bishopric, he resolved to make a visitation of his diocese, learning that it was overrun with great corruptions. But what attracted his notice particularly, as requiring his prompt interference, was the gross example of corruption which had been reported to him as existing in the Chapter of the Church of Carmarthen, where two principal men, Thomas Young, the Chaunter of St. David's, and Rowland Merrick, one of the Canons, who had before acted as Commissioners of the diocese, had spoiled the Cathedral Church of crosses, chalices, and censers, with other plate, jewels, and ornaments, to the value of five hundred marks or more; which they had converted to their own private benefit. The same persons had also scaled many blanks, during the vacancy of the see, without the King's license or knowledge. These circumstances coming to the ear of Ferrar, he issued out his commission to Edmund Farlee, his Chancellor, for visiting the Chapter, as well as the rest of the diocese. This commission proved the beginning of sorrow to himself. It happened that the Chancellor in drawing up the requisite form, had worded it incorrectly. For instead of asserting the King's supremacy, it was couched in the old form used under the Papal ascendancy; though the Bishop professed to visit in the King's name and authority. This informality afforded a handle against him to the two individuals who had been guilty of the acts of spoliation. Availing themselves of the absence of the requisite authority for legalizing the commission, they not only refused to obey it, but in their turn became aggressors, and accused the Bishop of a *præmunire*, as having exceeded his powers*. With them also was leagued against him, his ungrateful Registrar, George Constantine, a man on whom he had bestowed preferment. So that his very first exertions in reforming the abuses of his Clergy being impeded by this trivial error in the form of the proceedings, were the means of involving him in calamity.

At the instigation of these persons and other enemies of Ferrar, information was laid before the Council by Hugh Rawlins, a Priest, and Thomas Lee, brother-in-law to Constantine; highly inculpating

* "This was a conspiracy of his enemies against him, and of wicked fellows who had robbed the Church, kept concubines, falsified records, and committed many other gross abuses." Sutch's Answer to Parsons's *Threefold Conversion of England*, quoted by Strype.

the Bishop. It branched out into fifty-six distinct articles of accusation, many of which were of the most frivolous nature. He was required accordingly to repair to London to justify himself against the vexatious prosecution. The tenor of these articles * is sufficiently evidenced by the concluding one of the series, which asserts that, "since he came into his diocese, he had behaved himself most unmeet for a man of his vocation, being for a minister of justice, an abuser of the authority to him committed—for a teacher of the truth, and reformer of superstition, a maintainer of superstition without any doctrine of reformation,—for a liberal and hospital, an unsatiable, covetous man—for a diligent overseer, wilful and negligent;—for an example of godly wisdom, given wholly to folly—for merciful, a cruel revenger,—And further, for a peace-maker, a sower of discord. And so in all his behaviour a discrediter and slanderer of his vocation, and a deceiver of all men, that had hope that he should do any reformation. For he yet hath neither brought into his diocese, nor hath belonging to him, any learned Preacher. But such learned Preachers as he hath found in the diocese at his entry, he so vexeth and disquieteth, that they cannot attend to apply their preaching, for the defence of their livings, against his quarrellous inventions and unjust certificates."

The hearing of these vexatious charges was appointed by the

* Under the head of *folly* are the following specimens of ridiculous imputations against Ferrar.

"48. *Item.* To declare his folly in riding, he useth bridle with white studs and snaffle, white Scottish stirrups, white spurs, a Scottish pad with a little staff of three quarters long, which he hath not only used superstitiously these four or five years, in communication oftentimes boasting what countries he hath compassed and measured with the same staff.

"49. *Item.* He hath made a vow that he will never wear a cap, for he saith, it is comely wearing of a hat, and so cometh in his long gown and hat, both into the Cathedral Church, and to the best town of his diocese, sitting in that sort, in the King's great Sessions, and in his consistory, making himself a mock to the people.

"50. *Item.* He said he would go to the Parliament on foot; and to his friends, that dissuaded him, alleging, that it is not meet for a man in his place, he answered, 'I care not for that, it is no sin.'

"51. *Item.* Having a son, he went before the midwife to the Church, presenting the child to the Priest, and giving his name Samuel, with a solemn interpretation of the name, appointing also two Godfathers and two Godmothers, contrary to the ordination, making his son a monster, and himself a laughing stock throughout all the country.

"52. *Item.* He daily useth whistling of his child, and saith that he understood his whistle, when he was but three days old. And being advertised of his folly, he answered, 'they whistle their horses and dogs, and I am contented, they might also be contented that I whistle my child,' and so whistled him daily, all friendly admonition neglected.

"53. *Item.* In his ordinary visitation among other his surveys, he surveyed Milford Haven, where he espied a seal-fish tumbling. And he crept down to the water side, and continued there whistling by the space of an hour, persuading the company that laughed fast at him, that by his whistling he made the fish to tarry there.

"54. *Item.* Speaking of scarcity of herrings, he laid the fault to the covetousness of fishers, who in time of plenty took so many that they destroyed the breeders.

"55. *Item.* Speaking of the alteration of the coin, he wished, that what value soever it were of, the penny should be in weight worth a penny of the same metal."

Council to take place before Sir John Mason and Dr. Wotton, as Commissioners, and these received Ferrar's answers to them, which were delivered in order to the several articles brought against him. In these answers he clears himself from all imputation of any intention of acting in defiance of the King's authority—or of maintaining superstition, since on the contrary he had laboured to abolish it by true doctrine;—or of covetousness, which he alleges could be disproved by his neighbours;—or of wilful negligence, shewing that he had exerted himself to the utmost;—or lastly, of folly, setting forth "that his desire was, in true simple manner of words, and deeds, and other honest behaviour, through God's grace, to shew godly wisdom."

After the answers exhibited by Ferrar to the mass of frivolous accusations brought against him, Constantine and Young, came forward as witnesses; against whose evidence Ferrar first laid exceptions, and then proceeded to adduce matter in justification of himself. Whereupon Constantine and Young, finding their depositions to be insufficient, asked and obtained a commission for examining further witnesses in the country. And two distinct commissions being granted by the Council, severally to Rawlins and Lee, these persons contrived, through the favour of the officers, to join both in one, in order to diminish the costs. Three months were assigned them to make their return.

During all this time, while the process against him was pending before the Council, Ferrar was detained in London, his enemies alleging, that if he were suffered to go down to his diocese he would prevent their collecting the requisite proofs of the charges. Thus having full opportunity of collecting such evidence as they wished, without his being able to confront them on the spot, they returned to London at the end of the time appointed, and reported that they had examined no less than an hundred and twenty-seven witnesses. This body of evidence naturally produced a strong impression against the unfortunate Bishop, among the members of the Council. The delay also which intervened, before he could learn the nature of the evidence against him, (for on account of the bulk of the manuscript containing the depositions, it was five weeks still before he could obtain a copy of them,) must have served to heighten the unfavourable colouring of his case. Thus it was that even his friend, the Archbishop, was disposed to give credit to the injurious calumnies maintained with such malignant perseverance; though afterwards he appears to have seen through the malice of the prosecution, understanding by means of letters which Ferrar wrote in his affliction, both to him and to Bishop Goodrick, the Lord Chancellor, the flagrant injustice of the whole proceeding.

To enable him to meet his enemies on their own ground, he then asked for a commission for himself also to examine witnesses—which was granted to him,—but the great dispatch which he was required to use, and the interruption which happened to him from his being required to answer at the Bar daily during the Sessions at Carmarthen, on the charge of *præmunire*, conspired to render his persecutors an over match for him, and he sunk at last a victim to their evil designs. His detention in London had also given them a more plausible plea against him, for, as he was thus prevented from being exact in the payment of

the tenths and first fruits and subsidies due from the Clergy of his diocese, this circumstance also was another crime laid to his charge. The result was that he was committed to prison, and remained in confinement during the subsequent part of Edward's reign.

Nor did his troubles cease on the accession of Mary, in 1553, but as he had been persecuted during the Protestant ascendancy, so he obtained no respite from the Papists, to whom he was obnoxious on account of his religion.

In the King's Bench, where he was confined, he now had as companions in suffering, Taylor, Bradford and Philpot; men with whom it was no small glory to be numbered in that day of trial to the infant Reformed Church of England. With these it was intended by the Queen's Council in the following year, that Ferrar, as well as Hooper, Rogers and Crome, should be conveyed to Cambridge, in order to submit them to the solemn mockery of a disputation, similar to that which had previously been exhibited at Oxford, where sophistry, backed by clamour and outrage, had obtained a false triumph over the scriptural wisdom of the Three great Heads of the Reformation. Ferrar, and his associates, obtained information of this intention of the Papists, and not only consulted together, but also sent to Ridley, at Oxford, to obtain his advice, as to the mode of conduct which they should pursue in the proposed disputation. The project however of the Papists, it seems, was afterwards abandoned.

It was during this period of Ferrar's imprisonment, that the well-known dispute took place between the Protestant sufferers among themselves on the doctrines of Predestination and Original Sin—one party rushing into the Pelagian extreme, and derogating from the grace of God, in their zeal for asserting the free-will of man. Bradford, fearful of the spreading of such opinions, wrote to Cranmer, Latimer and Ridley, to consult them on the matter; and in this consultation, we find also the name of Ferrar subjoined, with those of Rowland Taylor and Philpot.

We hear nothing more of Ferrar, until the 4th of February of the next year, 1555, when he was summoned before the Bishop of Winchester. It was intended at once to condemn him, but the Bishop of Winchester, for some reason, determined to postpone the sentence, and he was sent back to prison, where he continued until the 14th of the same month. At this first appearance before Bishop Gardiner, with whom were associated as Commissioners, Tonsal, Bishop of Durham, Heath, Bishop of Worcester, Bourne, Southwel, and Rochester, he was examined respecting his past conduct, not without much rudeness of retort and unceremonious treatment. He was accused of being in the Queen's debt, and at the same time the royal favour was held out to him on the condition of his returning to the Papal Church. As to any debts due from him to the Queen, he referred them to the Lord Treasurer; but as to any acknowledgment of the Papal supremacy he reminded them, "that he had made an oath, never to consent or agree, that the Bishop of Rome should have any jurisdiction within this realm." Bourne then charged him with having been abjured for heresy in Oxford, which he strenuously denied; and asked other frivolous questions, such as, whether he had not gone from St. David's to Scotland—whether he had not carried books out of Oxford to the Archbishop of

York—whether he had not supplanted his master? Then, turning to Gardiner, Bourne observed, that Ferrar “had an ill name in Wales as ever had any,” and repeated the charge of his having deceived the Queen in several sums of money. On his boldly disclaiming these imputations, Gardiner called him a false knave. Upon which Ferrar rose up (for he was all the previous time kneeling) and said, “No, my Lord, I am a true man, I thank God for it. I was born under King Henry VII.; I served King Henry VIII. and King Edward VI. truly, and have served the Queen’s Majesty, that now is, truly with my poor heart and word: more I could not do, and I was never false, nor shall be by the grace of God.” Gardiner then said, “How saist thou, wilt thou be reformable?” “My Lord,” replied Ferrar, “I have made an oath to God and to King Henry VIII. and also to King Edward, and in that to the Queen’s Majesty, the which I can never break while I live, to die for it.” The Bishop of Durham objected to him, that he had made another oath before and a vow: both which assertions he simply denied. Gardiner observed, “that he had made a profession to live without a wife”—to which Ferrar answered, “that he had made profession to live chaste, but not to live without a wife.” After an altercation of this kind, when they found Ferrar still resolute in adhering to his oath, they called another of the prisoners, and dismissed him.

On the 14th of February he was removed from the place of his present confinement in London, and sent down into Wales, to receive condemnation there.

On the 26th of the same month, he was conducted by Griffith Leyson, Sheriff of the county of Carmarthen, into the church of Carmarthen, and presented before Henry Morgan, who had now supplanted him in the Bishopric of St. David’s. Constantine, who had formerly served him in the capacity of Registrar, and had been amongst the treacherous authors of his calamity during the reign of Edward, acting as Public Notary. Little was the mercy, of course, which Ferrar had to expect from such a tribunal. Morgan, having discharged the Sheriff, and received the prisoner into his own custody, further committed him to the charge of a keeper, (by name Owen Jones), and at the same time declared to him “the great mercy and clemency which it was the pleasure of the King and Queen’s Highness should be offered unto him, and which he there offered to him,—that is to say, that if he would submit himself to the laws of this realm, and conform himself to the unity of the Universal Catholic * Church, he should be received and pardoned.” After that, when he found that Ferrar would give no answer to the proposed terms, Morgan laid before him the following articles:—

1. Whether he believed the marriage of Priests lawful by the laws of God, and Holy Church, or no?
2. Whether he believed that in the blessed Sacrament of the Altar, after the words of consecration pronounced by the Priest, the very

* This use of the synonymous terms together will not perhaps be objected to, if it be referred to the times of the speaker when Greek was a *dead* language indeed. In fact, even at this day, the terms are quite distinct, according to the popular use of them—*Catholic* being generally employed only in its *second intention*—to denote a *party* in the Church, acknowledging the Bishop of Rome as their spiritual Head, and in the face of manifest contradiction from matter of fact claiming to be the *whole* Church.

body and blood of Christ is really and substantially contained, without the substance of bread and wine?

To these articles Morgan required Ferrar to answer upon his allegiance—to which Ferrar replied, that he would answer when he saw a lawful commission, but would make no further answer at that time. Nothing further passed on this occasion, and Jones, his keeper, was ordered to take him back to prison, there to be detained until a new monition should be had; and he was instructed to employ the intervening time in deliberation concerning his answer to the propositions.

On the last day of February he was again examined before Bishop Morgan, when articles and interrogatories in writing being presented to him, he again refused to answer until he might see a lawful commission and authority. Upon this the Bishop pronounced him *contumacious*, and for the punishment of his contumacy to be accounted *pro confesso*, and accordingly declared him to be so by a written instrument.

Appearing again on the Monday following, the 4th of March, he submitted himself as ready to answer to the articles and positions before mentioned, only requiring that he should be furnished with a copy of the articles, and that a competent time should be allowed him to answer for himself.

Thursday, March 7, being appointed him for that purpose, he again appeared, and delivered a written answer to the last articles proposed by Morgan, which were to the following effect:—

1st. That he required him, being a Priest, to renounce matrimony.

2ndly. To grant the natural presence of Christ in the Sacrament under the forms of bread and wine.

3rdly. That the Mass is a propitiatory sacrifice for the quick and the dead.

4thly. That general Councils, lawfully congregated, never did, nor can err.

5thly. That men are not justified before God by faith only, but that hope and charity are also necessarily required to justification.

6thly. That the Catholic Church, which only hath authority to expound Scriptures, and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain for all men to understand.

To these articles thus objected to him, Ferrar refused to subscribe, affirming, “that they were invented and excogitated by man, and pertain nothing to the Catholic faith.” Whereupon a copy of the articles was delivered to him, and the Monday following was appointed for him to answer and subscribe to the same, either affirmatively or negatively.

On Monday accordingly, the 11th of March, Ferrar came again before Morgan, but his subscription to the articles, to which he subjoined “*tenens se de æquitate et justitia esse Episcopum Menevensensem*,” was not such as to satisfy his judge, who, with the hope probably of inducing him yet to acknowledge the authority of the Papal Church, still further delayed pronouncing the final sentence, until the Wednesday following.

Appearing on that day for the last time, he was once more demanded by Morgan, “whether he would renounce and recant his heresies, schisms, and errors which hitherto he had maintained, and if he would subscribe to the Catholic articles, otherwise than he had done before.” Ferrar then exhibited a certain schedule, written in English, appealing

at the same time from Morgan, as from an incompetent Judge, to Cardinal Pole. But, notwithstanding this appeal, Morgan proceeded in his rage against him, and pronounced the definitive sentence from a written document, by which he condemned Ferrar "as an heretic excommunicate, and to be given up forthwith to the secular power."

His degradation from the office of priesthood then followed, and he was delivered up to the Sheriff of Carmarthen for execution.

On the 30th of March, which was the Saturday before Passion Sunday, he was led out to the place of execution, in the town of Carmarthen, the stake being prepared for him in the market-place, on the south side of the market cross: and there he endured the torments of the fire with great patience and constancy. He had pledged himself, indeed, to bear the tortures of his dreadful death with a fortitude becoming the holy cause in which they were undergone. For, when shortly before his execution, a person named Richard Jones, the son of a Knight, paid him a visit of condolence, lamenting to him the painfulness of the death which he had to suffer.—Ferrar observed to him, "that if he saw him once to stir in the pains of his burning, he should then give no credit to his doctrine:" thus identifying his personal courage with the sincerity of his profession, and binding himself to a patience worthy of the truth. And, according to his word, so he faithfully exhibited himself an example of extraordinary firmness throughout the scene of agony. As he was bound to the stake, so he stood to the last, never moving, but still holding up his arms, while they were gradually burnt to mutilated stumps, until at length some compassionate bystander, with friendly violence, relieved him of his sufferings, by forcibly striking him upon the head with a staff, and causing him to fall lifeless amidst the flames.

To enable us to form our judgment of the character of Bishop Ferrar, unfortunately but very scanty materials have been transmitted to us, by any who have spoken of the events of his life. He appears, however, undoubtedly, by his patient endurance of persecution, as well from some unworthy individuals of his own party as from the Papists, to have been actuated by a sincere love of the truth, and not by mere party-spirit, in advocating the cause of the Reformation. And his testimony, as a Martyr, is on that account highly to be valued. Had he been merely a time-serving teacher of the reformed doctrine in the days of Edward VI. with the hope that his accommodation of his opinions to those of his Patron, the Duke of Somerset, and the rest of the Court, might lead to his promotion in the Church—the ill requital which he met with from the Council, who gave too ready a credence to the scandalous charges and suborned evidence of his enemies, would have readily disposed him to retaliate on his ungrateful friends, by espousing the cause of Popery, when that in its turn obtained the ascendancy. But we find him the same man in profession and in suffering under Mary, as well as under Edward. At the same time his fortitude in the last extremity reflects a strong light on his former suffering, and convinces us of his innocence of the charges brought against him. Those very enemies, indeed, who had persecuted him in the first instance, afterwards repented of their malignity, and came to him before his death to implore his forgiveness, which he, as a true Christian, freely granted, and was reconciled to them.

REVIEW OF NEW PUBLICATIONS.

Discourses on Prophecy; in which are considered its Structure, Use, and Inspiration: being the Substance of twelve Sermons, preached in the Chapel of Lincoln's-Inn, in the Lecture founded by the Right Reverend William Warburton, Bishop of Gloucester. By John Davison, B.D. 8vo. pp. 672. Murray. 1824.

THE expectation of prophecy in any revelation from God to man, is amongst the most natural feelings of the mind. There has been always among mankind a proneness to believe in any assumed intimations respecting the future; instanced sometimes in the credit given to omens and auspices—sometimes in the eagerness with which the rhapsodies of the Sibyl, or the mysterious responses of the oracular shrine and the professed Diviner have been explored, and adopted as practical guides of conduct. Human nature is not satisfied with that unambiguous oracle which it has in its past experience. Perhaps the apparent anomalous course of the moral world may be the reason why man is not disposed to rest exclusively on the admonition of the past. There appears so great an irregularity in the events which we have already experienced, that we find it difficult to deduce any general rules on which we may implicitly rely for our direction. And the difficulty itself of deducing these rules, even on the supposition that we could obtain such as would suffice for our safe conduct, diverts the generality from attempting to explore them. Ἐπὶ τὰ ἔτοιμα μᾶλλον τρέπονται. The seer and the soothsayer who come forward to solve the perplexity of our situation, and save us the irksomeness of painful investigation, appear as welcome auxiliaries; and we receive accordingly the ready knowledge which they profess themselves able to impart, with a very strong predisposition to believe it. Some weight also must be attributed to the appearance of friendly inclination towards us, by which the guides of our future conduct come recommended to our notice. To ask and to give advice is the beginning of friendly intercourse; and the oracular counsellor has the advantage of supplying advice inaccessible from any other source; and hence an additional sanction is given to his intimations. Especially is this observable in the ready belief which a prophet of good obtains, compared with the reluctant credit bestowed on the denouncer of woe. "I hate him," said Ahab of Micaiah, "for he doth not prophesy good concerning me, but evil." "Ah, Lord God, they say of me, doth he not speak parables?" is a feeling expression of the taunt with which the prophets of Israel were greeted, because they did not prophesy "smooth things" to those to whom they were sent. And in Homer we find Agamemnon vehement in rage against Chalcas, because, as "a

prophet of evil, he had never told him (*τὸ κρήγυον*) that which was after his heart." But, from whatever cause it may arise, the tendency among men to resort to some oracular direction for their future conduct, is indisputably clear from history, as well as from our own experience. If amongst the unenlightened and ignorant it has displayed itself in absurdities and impieties, the tendency is not to be reprobated on that account. We may only infer from this the deep seat which it has in our nature, and that accordingly it was destined by Him who implanted it, at some time to have its appropriate gratification. And, if any where, we should expect this in an authentic Revelation of his will. In this Revelation, as an authoritative guide of human conduct, proceeding from Him, unto whom all his works are known from the beginning, we should expect that that infirmity with which we are beset in all our anticipations of the future issue of events would be mercifully helped, and some insight vouchsafed into those hitherto unvisited shadowy regions into which our hopes dart forward with such trembling zeal. A Revelation without prophecy would be but a cold gleam of light shed on us; it might be enough to disclose the secrets of our dark prison-house, in which we are doomed to sojourn, as inhabitants of the world; whilst we want rather a view beyond it, to make us forget its discomfort and its gloom.

But in proportion to the natural credibility which attaches to the prophetic part of revelation, is the necessity of defining the character of those predictions which are the authentic expositors of the future, and those which are only the reveries of fanatical or mercenary imposture. It is of the utmost importance for the Christian to be able to shew, in opposition to that cavil of the sceptic, which, instead of regarding the circumstance as a presumption in favour of the revelation, perversely argues from the tendency itself to believe in predictions against the revelation which contains them, that our scriptural prophecies, so far from being mere conformities to the general appetite for the marvellous, as the unbeliever terms them, are, on the contrary, the faithful transcripts of Divine suggestions, imparted to the prophet.

The difficulty which is thus cast in our way, in verifying the authentic records of prophecy is further increased, when on entering into the examination of them, we find them for the most part overspread with a similar obscurity to that which pervades the false assumptions of predictive inspiration. The *αἰόλον στόμα* of the Pagan oracles avoids any specification of circumstances which might detect the fraud, and indulges accordingly in general expressions, which leaving the exact event undecided admit of qualification according to the result. The Pythian, indeed, told Cræsus, when he sent to complain of her fallacious direction respecting his projected expedition, that he should have

sent again to consult, whether the great power whose destruction she foretold, was his own, or that of Cyrus; but it was only when it was too late for such a consultation, that the oracle ventured thus to descend to particulars. The priests of superstition were obliged to adopt an ambiguity, which at least might admit the exercise of hope in their deluded votaries; and then they obtained a ready credence: the mind itself supplying, in its willingness to believe in the way which it wished, what was defective in the evidence of the prophecy. So also the Scripture prophecies display an ambiguity which may be construed into an effect of the like artful design. The believer, however, discerns a very different character of ambiguity in these, from that which attaches to the dubious responses of the self-constituted interpreter of the future. The obscurity of both indeed is the result of design; but while in the false pretences to inspiration we perceive only the workings of priestcraft, in the genuine effusions of the Spirit we detect the counsel of heavenly wisdom. The design of the Scripture prophecies is to be traced in their evident adaptation to the mind and the condition of man in the world; from the joint estimate of which it appears that no greater certainty of knowledge with respect to future contingencies would at any time be imparted by the Divine Wisdom, than served to preserve that equilibrium with which they are admirably adjusted to each other. If the mind of man were illumined in a degree beyond the actual exigencies of his condition, at any particular period of the world, he would be unfitted for the part which he has to perform on that stage of things which is immediately present to him—or again, if a more advanced state of the world were respected in the nature of the intimations revealed, his mind would only exhaust itself in vain aspirings after that condition of light and knowledge which was so removed from its reach. Hence, then, the evident obscurity of many of the Scripture prophecies—an obscurity which, if we regard them as historical facts, is the strongest symptom of their veracity. For they thus occupy that precise point in history to which they claim to belong.—But though the believer easily discriminates between those prophecies which he is concerned to uphold, and those which are objected to him by the infidel, as bearing similar marks of infirmity, he will not so easily induce his adversary to concede the prejudice which arises from this accidental conformity, without a more minute examination into the causes of that ambiguity which is characteristic of a true prediction, as it is distinguished from that which is the test of falsehood. For this task accordingly, much patient and sober investigation is needed. Prophecy must be viewed in its relation to the progressive state of religion through the whole reach of the divine dispensations, and

shewn to be progressively increasing in brightness as the day-spring has risen on the world.

Thus will the alleged vagueness of the prophecies be effectually converted into a real argument for their credibility. It will appear not to belong to them, as they are prophecies, and therefore not in that respect in which the reputed predictions of Pagan superstition compete with them; and, consequently, that no inference can be derived from the fallacious obscurity of the latter to that of the former—the ambiguity of heathen prophecy consisting in its relation to the event predicted—the ambiguity of the scriptural, in its relation to those to whom it is delivered.

It is important also that the Scripture Prophecies should be shewn to be of a distinct character from those which have been fortuitously struck out by a happy ingenuity. There is a natural foresight, which discerning the real tendency of affairs from their past and present appearances, pronounces the result which shall take place at some future period of time. And, if we regard the power of mind by which the future event is thus ascertained, it will appear indeed to merit, in one sense, the title of prophetic. It was through such a predictive sagacity that, in some cases, the ancient oracles successfully declared, with more than usual precision, the issue of affairs on which they were consulted; and thus Themistocles, who was eminent in this talent, (τῶν μελλόντων ἐπιπλείστον τοῦ γενησομένου ἀριστος εἰκαστής,) is the character which Thucydides gives him in this respect,) was the means of redeeming the Delphic Oracle from its apparent perplexity, as to the result of the struggle between Greece and Persia, by affixing to it that sense which his own foresight of the future maritime strength of Athens discovered to be the correct view of the case. The foresight manifested in the scriptural predictions is of an opposite character to this. It bears a creative energy impressed on it, as calling the future event into being without any previous materials from which it may be constructed. Appealing to the faith of those to whom they are addressed; they are often opposed to probability, and sometimes to the whole course of nature itself. The promise of a son to be born to Abraham and Sarah, when they had past all hope of such a blessing, is, to the eye of reason, altogether improbable—and the prediction which announced that a Virgin should conceive and bear a Son, humanly speaking, we should pronounce antecedently to be impossible. There can be no suspicion, then, in these instances, that a successful sagacity enabled the prophet to conjecture the occurrence of the facts so confidently predicted. The same observation may be extended to other prophecies of the Bible. But, in order justly to set them forth on this ground of advantage, a cursory survey of them will not suffice. It requires the hand of a master to touch those points which give a

divine expression to the shadowy portrait of the future event, and thus fully to disclose to view the secret wisdom of God, setting at nought the counsels of men.

Again, if we consider Prophecy as an essential portion of that miraculous attestation, upon which the whole truth of the Revelation ultimately rests, we shall see still further the necessity of establishing its reality on the surest arguments of credibility. As an original evidence of the truth revealed, it labours under a disadvantage with which miracles in general are not encumbered. A miracle, which effects some alteration in the course of nature, works its own credibility by the act of its performance—but a prophecy, being only an insight into the regular course of nature, requires time to develop its miraculous character, and to carry the mind of man to God, as the author and giver of it. It is a miracle diffused over a continued period of time, and which must wait the evolution of years to render it complete. The original hearer of it, consequently, has no direct proof from the prediction itself that the Lord hath spoken by the pretender to divine inspiration. It requires, therefore, some extrinsic evidence to itself in order to give credibility to its own evidence. This need of additional confirmation appears to have been felt even in the case of the superstitious devotee at the shrine of Pagan prophecy. Cræsus, before he could trust the responses of the oracles, made experiment of their veracity, by the test of their true or false report of the past. The same necessity of proof is illustrated in the Prometheus of Æschylus, where Prometheus, announcing to Io the course of her future wanderings, in order to verify his predictions of her fate, recounts to her the toils and vexations by which she had already been harassed*. In the Scripture itself it is particularly shewn, in the conversation between our Lord and the woman of Samaria, in which the exclamation of the woman, "Sir, I perceive that thou art a prophet," is immediately subjoined to the discovery which he had made to her of his knowledge of the events of her former life. When accordingly, in exploring the prophetic part of the evidence of Revelation, we have arrived at the proof of the actual delivery of any particular prediction, much still remains to be done. When we have verified the account of a miracle by which some positive and immediate effect has been produced on the face of nature, our labour is accomplished; but it is not so with prophecy—after that we have ascertained its genuineness and authenticity, we only bring ourselves by such a process to the situation of those who actually heard the predictions delivered, and even in such case we find there is a need of some extraneous confirmation.

But here we stand on a ground of advantage above those in whose ears the accents of prophetic inspiration resounded.

* See also the speech of Cassandra. Agam. 1189—1208.

Prophecy indeed may be regarded as peculiarly that species of miraculous evidence which addresses itself to the remote contemplator of the signs of a teacher sent from God. History supplying the means of connecting the prediction with its fulfilment, enables us (if we may be allowed so to express it) to *complete* the miracle—to present it in its entire form, as one act of interposition on the part of the Deity; by his omniscience bespeaking his omnipotence.

In order, however, thus to combine the parts of the prophetic evidence, a wide field of investigation is necessarily presented to the exploring eye of the theologian. He has to collect from the vast storehouses of history, materials lying scattered at great intervals, and to construct out of them a solid and proportioned fabric, which, resting on the assumed foundation of divine prediction, as on its proper basis, shall exhibit, in the united whole, the character of the Heavenly Architect impressed on its form. He becomes a fellow-worker with God himself, it may be said, while he is thus engaged in detecting the concealed signs of the Almighty handy-work, and establishing the certainty of a miraculous agency. And in proportion to the dignity of the task is its responsibility and its labour. He must be careful that the materials which he selects be worthy of the sacred operation, and that he does not render his work altogether frustrate, by associating with the divine truth the unstable edifice of facts which admit only a precarious application. In his attempt to exhibit the apparently broken tissue of the divine dealings in its integrity, he must not introduce incongruous materials, lest he should rather make the rent worse, instead of fitly joining together the severed parts.

The arduous dignity and importance of the task has called into the service the efforts of many a "learned and painful Divine" of the Church; and the labour, happily, has not been ineffectually bestowed, but a body of evidence to the truth of prophecy has been collected by various tracks of inquiry. The admirable work of Bishop Newton is in itself a decisive evidence to the truth of prophetic inspiration. The skill with which that judicious interpreter unfolds the mysterious scroll of the sacred oracles, and discloses the substantial facts adumbrated by the prophet, astonishes us as a sort of creative power of mind, analogous to that power of the imagination which is usually so designated; since it imparts, as it were, a reality and a life to objects, which, viewed in their predictive form, are as if they were not.

But while the evidence of prophecy has been satisfactorily explored with successful diligence, its import and value, as an essential portion in itself of the volume of inspiration, is a department of the inquiry which has been comparatively deserted. And yet it is plain that, under this point of view, it must possess much matter of interesting speculation, as well as of divine

instruction. It is, indeed, by the course of such an examination alone, that we can arrive at a proper notion of the character of that evidence which prophecy bears to the truth of the revelation. By comparing particular predictions with their corresponding events, we may see that the evidence of prophecy (of whatever nature it may be) is great in *quantity*, but we do not see the exact force with which it bears on the truth of the revelation. We do not see *why* such a prediction is more obscure in its application than another—why in many cases temporal and peculiar blessings have been made the themes of prophecy—and, on the whole, why the evidence of prophecy is no greater than it is. Many inquiries and doubts therefore still remain to be satisfied, even after the comparison of prophecy with the events of history; and, strong as the argument may be, from the aggregate of coincidences, the mind still anxiously seeks for some intrinsic moral evidence, which shall redeem each particular coincidence from the appearance of being merely an ingenious solution of an ambiguous oracle, and disclose the grand simplicity of the Divine Providence, amidst all the variety of subject and complexity of expression which diversify the sacred predictions.

The discourses of Bishop Sherlock are exceedingly valuable in this respect, as they consider prophecy in its relation to the state of religion at the successive periods of its delivery, and though they do not descend much into the detail of particular prophecies, prepare us for entering as more competent judges on any work, such as that of Bishop Newton, which professes to develop the application to the events of the world. But, before the appearance of the present publication of Mr. Davison, we are not aware that any work has adequately comprised both views of the subject, at the same time fully explaining the use and structure of prophecy, independently of its fulfilment, and demonstrating its inspiration by the test of its fulfilment. We would accordingly direct the attention of the theological student to the volume now before us, as supplying a hiatus in the path of his inquiries:—and as an introduction to the knowledge of the subject as discussed by Mr. Davison, we will proceed to give some account of his work.

After some preliminary observations on the importance of Revelation, and on the evidences by which Christianity is accredited, which he shews to be such in *kind* as the best reason of man could desire and expect, as well as on the relation which those evidences have to each other in the correct estimate of their force, as *parts* of a body of cumulative proof, Mr. Davison opens the more immediate argument of his work, with an account of the “contents of the prophetic volume, as distinguished from its predictions,” confining his inquiry to the prophecies contained in the Old Testament alone. First, then, he points out the tone of moral doctrine which pervades these

inspired compositions—to such a degree, that no where, except in the Gospel itself, do we find such pure theology and such authoritative expositions of the rule of life; and from this fact he draws an inference to the truth of the oracles which contain this discipline of righteousness—an inference, strengthened by a consideration of the period when these moral doctrines were thus set forth, since at that period philosophy and religion were at variance throughout the world,—the Prophets of Israel being conspicuous as the only teachers who held both in concord.—The progressive character of this moral revelation declared by the Prophets is next adverted to, and shewn to hold an intermediate place between the Law and the Gospel—the instruction delivered growing in fulness and brightness as the pages of prophecy speak more clearly of the kingdom of Christ. Of Isaiah in particular, the following beautiful account occurs under this head :

“ It is remarkable, that the prophet who, of all others, is the most full and explicit in delineating the Messiah's kingdom of redemption, is equally distinguished for the copiousness and variety of his lessons of holiness. Isaiah is not more ‘ the evangelical Prophet ’ for that which he foretold, than for that which he taught. And this might be said, that, although a Christian could not consent to a surrender of the New Testament itself, yet if any one book of the Old were to be selected as a substitute for that more perfect gift, whereby to direct equally his faith and his obedience, none could be taken so adequate to both those purposes as the volume of this eminent Prophet, to whom it was given to behold the glory of Christ's kingdom with an eagle eye, and to drink of the spirit of holiness beyond his brethren.”
P. 64.

Thirdly, our attention is called to the ministerial character of the Prophets, as it is impressed on their writings; and from the bold sincerity with which they appear to have executed their office of pastors and monitors, the reality of their mission is argued, whether we look to their own personal evidence as that of martyrs and confessors, or their acknowledged authority among that very people whose national character they represent in so unfavourable a light by the severity of their rebukes.

In continuing this division of his subject, Mr. Davison selects for more ample illustration, two topics of moral instruction which have been unfolded by the Prophets—the doctrine of an over-ruling Providence and that of repentance; and insists, with great force of reason, on the important aid rendered by prophecy under the doubts, in which those subjects of deepest interest to man are involved, when speculatively considered.—Some reflections are then deduced from the preceding view of the moral tenour of prophecy. These refer us to the wisdom evidenced in the union of ethical and predictive inspiration—

—the moral teaching of the Prophet removing from him the imputation of a mere soothsayer, and his predictive power giving authority to his doctrine—to the practical superiority of the rules of life thus derived immediately from the Divine, over the morality which is taught by systems of science,—to the necessity of a spirit conformable with the spirit of religion, in order duly to appreciate its divine origin as established by its internal evidence.

The conviction of the truth of the Prophecies arising from their moral instruction having been thus far considered, Mr. Davison proceeds in his 3rd, 4th, 5th, and 6th Discourses to examine the structure of the Prophecies, i. e. "the subjects and order of them, in relation to seasons and purposes"—pre-mising, that this part of his inquiry rests on the assumption of the reality of their inspiration; which still remains to be established on its proper proofs, arising from their accomplishment.

Commencing then with the first promise given to man at the Fall, of a Redeemer who should bruise the Serpent's head,—he directs our attention to the adaptation of the light conveyed in it to the condition of man at the time.

"Since religion cannot so much as exist without hope, the earliest intimation of prophecy we see, was adapted to the support of that essential feeling in the heart of man. It was clearly a promise of relief, an antidote to perfect despair. It contained the prediction, that some one should be born of the seed of the woman 'who should bruise the head of the tempter,' by whom therefore the penal effect of man's transgression should be in some way reversed. With all its uncertainty as to the mode in which this end should be effected, the promise had within it a principle of hope and encouragement, and the materials of a religious trust fitted to keep man still looking to his Maker. And such was the immediate moral use of this original prophecy." P. 104.

We come next, to the consideration of Prophecy at the period of the Flood. The prediction to Noah himself of the impending deluge—and that conveyed to the rest of the world by the building itself of the ark—are shewn to have had also their moral uses—both being "expressive of the righteous and gracious government of God,"—the first, exercising and sustaining the faith of "the Elect Family,"—the latter, speaking the long-suffering of God to the world in general, in the intermediate opportunity of repentance. With these predictions before the Flood, are connected those which intimated the future stability of the seasons; which, whether they be understood as implying a relief to the earth from the primitive curse, according to Sherlock,—or be restricted to its preservation from the recurrence of any similar disturbance,—were *opportunistically* given at that period, and served as an encouragement to man to trust in any other mercies of God yet remaining to be fulfilled.

Mr. Davison then proceeds to the third great epoch of Prophecy—when the two-fold promise was given to Abraham,—that of temporal blessing to his own immediate descendants,—and that of a general blessing on all mankind, through his seed. This, as the point from which Prophecy assumes that two-fold character of relation to both covenants, which it thenceforth preserves, forms a prominent subject of notice with Mr. Davison. His observations here, which are characterized by the most sober spirit of inquiry, as indeed they are throughout his work, tend to shew that there is a strict connexion between the evangelical promises and those which belong to the Jewish economy, founded on the connexion subsisting between the Jewish and Christian dispensations themselves; from which it follows, that not only those predictions which are of a mixed character, but those which stop short in the Jewish dispensation alone, as many must be allowed to do, have their force in accrediting the Christian. The fuller communication of the Gospel Promises, which begins with the patriarchal age, is pointed out as harmonizing with the course of Providence,—first, in making Abraham, as the Father of the Faithful, the receiver of the oracles;—in making known to Jacob, the circumstance of the destination of his family to an intermediate protracted abode in Egypt, at the very crisis when he was carried thither under the uncertainties of a momentary occasion, and when all appearances were adverse to the fulfilment of the original promise to Abraham,—in the intimation further given by Jacob on his death-bed, of the tribal constitution of the future great nation, to spring from his twelve sons, so as to give them an immediate personal claim in the promised land, lest their domestication in Egypt should induce them to forget their proper inheritance,—as also in the accompanying prediction, which alluded specifically to the tribe of Judah, as that, whose power should survive until the Advent of Shiloh, by which promise, thus given at the time when the tribal constitution was foretold, an analogy was observed to the original communication to Abraham, which accompanied the separation of the Jews, with the general blessing of all mankind. The fact of the temporal promises being evidently the most full and distinct throughout this period, is stated as perfectly accordant with the order of Providence,—as thus the hopes and actions of men were kept in conformity with that course of things which was their sphere of faith and trial. While the light afforded by the evangelical promises, was a suitable guidance in that age, it may have sufficed for the cultivation of religion, by exciting inquiry, hope, and a desire of further knowledge, and in some instances, may have enabled men of more enlightened minds, and more exalted piety, to see further than the actual revelation made in them.—Yet patriarchal prophecy must be regarded

more properly, Mr. D. insists, as a preparation for the covenant of Canaan,—having the same relation to that covenant which later prophecy has to the Christian.

We enter then, into a view of the state of prophecy, contemporary with the promulgation of the Mosaic Law. And here he makes a digression from his immediate argument, into a discussion respecting the state of religion as it was moulded by the Law, in order to illustrate the use and import of Prophecy at that period of its delivery. He considers the Law in its nature, and its sanctions, and its probable religious effect on the people who were the subjects of it,—shewing that the tendency of the Law, though we have so sufficient ground for supposing that it revealed the doctrine of a future life, or that the types and ceremonial ordinances expressed to the Jews, that doctrine of atonement which they prefigured, was such as to form the elements of a Christian spirit and temper.—This is a very valuable part of the work, and we extremely regret that our limits will not suffer us to follow out the course of the argument. We earnestly recommend it to the attentive consideration of all who have felt themselves at a loss to account for the introduction of so much ceremonial matter in the Mosaic Law, and we are convinced that they will find whatever scruples they may have had concerning it, converted into admiration and respect. They will find its admirable suberviency, in conjunction with the moral code, to the formation of the religious principles of repentance, and a desire for some better mode of reconciliation to God, set forth with great strength of argument and felicity of illustration.—This introductory survey of the state of religion under the Mosaic Law, enables Mr. Davison to unfold the use and import of Prophecy at that period. As far as the types form a part of the prophetic intimations of the Gospel, he has already considered them in the course of the previous discussion on the nature of the Law, wherein he has shewn, that they must be regarded only as *latent* prophecies to the Jews. He goes on then, to the prediction of Balaam, delivered at the approach of the Israelites to Canaan,—which, indefinite as it was in its information to that age respecting the character and mission of Christ, was calculated to direct the minds of men to something beyond the Law, not only as describing a person of remote advent, under the authoritative symbols of a star and a sceptre, but as delivered by a prophet of so singular a cast. Supposing even this prediction to have had its fulfilment in the reign of David, (a supposition which cannot well be maintained,) still it would have had the like effect of raising an expectation beyond the Law, and though in itself it reached no further than that age, it would have served as an introduction to the fuller predictions which

then succeeded it. From the prophecy of Balaam, Mr. D. proceeds to that of Moses, foretelling a Prophet who should arise from among the Israelites, to be an authorized Interpreter, as he was, of the will of God,—in which we behold the Legislator of the first covenant, discarding the *exclusive* pretensions of his own ministry by a reference to the Prophet of the Second.—But whilst the intent of Evangelical Prophecy at this period of the world, was “to promote the patient inquiries of faith, rather than give to it any clear illumination,” the strain of temporal Prophecy was far more explicit and direct. The passages in which Moses declares to the Jews the temporal blessings and curses which should befall them, according to their obedience or disobedience, are not less clear than the declarations of subsequent prophets—Moses at the same time predicting which of these alternatives they would adopt, and the consequent misery which would ensue. This intimation of the downfall of the Jewish Polity at the very period of its successful establishment, it is shewn, is not only characteristic of a divine prescience, but of a divine wisdom of design, limiting at the *most critical time*, the duration of the covenant of Canaan, and thus making it apparent, that the divine promises to all mankind could not be comprehended in that covenant.

Some observations are then added, recalling our attention to the conformity discernible between the law and the prophecy of Moses, and between the prophecy of that period, and the state of things contemporary with it,—and pointing out the experimental confirmation derived, from the occupation of Canaan by the Israelites after an interval of four hundred years from the first prophetic promise, to the truth of God's future dispensations.

In Discourse 5th we enter on the third great era of Prophecy,—that occupied by the prophets from Samuel to Malachi,—which comprizes the whole of Prophecy from Moses to the advent of Christ. That there should have been a silence of Prophecy for so long a space as 400 years between Moses and Samuel, is accounted for from the comparative tranquillity which the Israelites enjoyed during that time,—its revival with Samuel commencing at a period of great and violent disturbance of their national institutions. From this point is dated the variety of subjects into which it enters—the Jewish, Christian, and Pagan subjects being successively, either singly or jointly, made matter of prediction, but the Christian predominating throughout. But first with Samuel, Mr. Davison shews, how it was confined to the immediate changes in the Jewish polity and priesthood; Samuel being raised up with especial marks of a distinguished prophet, to establish the monarchical government, in compliance with the perverse wishes of the infatuated people, first in the person of Saul, and then in that of David—and to commence in his own

person a new succession of the priesthood. Prophecy accordingly, it is observed, in this age, bears a *civil* character adapted to the peculiar emergencies in which the chosen people were placed.

After Samuel it assumes a wider range, in all cases however grounded on some circumstances of the Jewish history. The leading points of that history selected by Mr. Davison for the arrangement of his subsequent observations on this period, are, the establishment of the kingdom of David—the reign of Solomon, including the building of the temple—the division of the monarchy of Israel—the public establishment of idolatry in Samaria—the captivity of that kingdom—the captivity of Judah—the restoration of Judah with the building of the second temple followed by the cessation of Prophecy.

The important aid rendered by Prophecy during the time of David, is shewn in the security which it gave to the kingdom of Israel by clear intimations of the stability of David's throne after the season of agitation which had preceded.

But temporal purposes were not the whole scope of the predictions contemporary with David. In him, as in Abraham, the evangelical and temporal promises strikingly coincide; as the Messiah was to come of the seed of David, so the exaltation of the house of David is *appropriately* selected as the period of originating the most illustrious prophecies concerning the Messiah. There is also a congruity noticed in this reunion of the two branches of Prophecy at this period, founded on the analogy between the kingdom of David and that of Christ.—This last observation leads Mr. Davison to remark on the *double* sense of Prophecy, which is dated from hence. The reasonableness of the doctrine of the double sense is argued from its exhibiting a combination of two subjects, distinct, yet strictly related to each other; which, in order to the completion of both, requires a greater skill of prescience, and in fact restricts the latitude of application instead of extending it—as well as at the same time opens to our view the harmony of God's dispensations. As this doctrine however is very liable to be perverted by an ill-directed ingenuity, as a rule of such interpretation it is added, that the correspondence between the two united subjects should be in important particulars, such as is simple and clear, and also accordant with the whole volume of Prophecy; as for instance in the predictions foreshewing at once the restoration of Judah and the Gospel redemption; or in those conjoining the destruction of Jerusalem and the last judgment.—Mr. Davison then proceeds to argue the wisdom of design in the prophecies of this period; from their triumphant character, which instructed the Israelite in the glories of Christ's kingdom by the fortunes and successes of the house of David; from their being delivered by David himself,

more than by any other prophet, who thus effectually directs our observation to "his Greater;" from their being embodied in the poetry of Hymns and Psalms, (the Prophetic Psalms giving the first intimations of the *personal* glory of the promised Benefactor) and thus carrying forward the devotions of the Israelite to the Messiah as the object of his worship—and lastly from the character of truth impressed on them, by the accompanying record which they give of the personal transgressions of the kings themselves whose greatness they foretel.

Reverting to the information conveyed at this period on the temporal subject, he explains the application of the promise of dominion *for ever* to the house of David, shewing that this promise was strictly fulfilled in its proper sense of a long *uninterrupted* dominion in the house of David, as contrasted with the rival kingdom of Israel.

"There was then a special Providence in the preservation of that one family and throne. It was upheld when ruin was around it. The fact of its preservation is a rock upon which Prophecy will rest.

"Perhaps few persons read the history of these two kingdoms without some feeling of distaste and a painful repugnance: the general picture of it is so dark, so deeply charged with the crimes of bad Princes, and a sequacious people; their bold sin, public unthankfulness, apostacy, wars, tumults, and treasons. In the midst of this confused scene, it is some relief to watch the stability of Prophecy, and perceive, that the disorders and commotions, otherwise so distasteful, contribute to authenticate the veracity of one promise of God. There is a fixed point, a spot of light, for the mind to revert to. It is that of a prophecy always under trial, and always confirmed. Add to that prophecy its singular connection with Christianity, and its confirmation touches upon our Christian belief. For Christ is 'the root and off-spring of David;' and the prophecies relating to both are in their evidence connected together." P. 281.

As the kingdom of David had been founded on Prophecy, so was its dissolution, Mr. Davison goes on to observe, marked in the same way. Adverting to that pathetic prediction of Jeremiah which pronounces the sentence of deprivation on Coniah, he points out its importance as a solemn revocation on the part of God of the title to the earthly kingdom.

"The deep pathetic force of this chapter of prophecy is well known; but it must be read in another view, as God's solemn revocation of the title to the earthly kingdom. It is his interdict laid upon the house of David; the withering of that sceptre which he had blessed. Why that invocation, 'O earth, earth, earth, hear the word of the Lord;' but to attest the departure of the favour and prerogative of his promise? nothing but his former word sealing the promise could have created the appeal, or given the earth an ear to listen to that invocation. But what is there for the world to listen to, if it be not these

promulgations wherein God explains his righteous government over the kings and families of the earth, and proclaims the repeal of his most distinguished favour, when the transgression of man has wrought the defeasance of it?" P. 283.

The reign of Solomon comes next in order to be considered. The conspicuous place occupied by Prophecy, at the dedication of the Temple,—the prediction which the Temple was in itself of the future stability of the people as conjoined with its own stability,—the singular union of the prediction of its overthrow, with the prayer of dedication,—the similar predictions of subsequent prophets, and that of Jeremiah, in particular, uttered in the gate itself of the Temple,—are severally noticed, to shew how every part of the history of the first Temple was made a subject of prophecy, in close correspondence with that of the second,—and indeed, with the universal tenor of the Divine appointments, none of which, it is observed, have been suffered to pass away without some special notice of prophecy.

"Whence I infer this *general proposition*, that it was one office of prophecy to give the adequate information concerning the *special institutions* of God's covenant; and those things which he had himself ordained were not suffered to undergo any visible change, with a less comment upon them than that of his revealed prophetic word. Accordingly, a religious Israelite had in the prophecies a faithful account of God's government, as it respected his first dispensation, as well as the presages and hopes of a better. And no doubt his study of them, under the frequent shocks and vicissitudes of that economy, was rewarded with many important observations, many supports to his faith and his knowledge, and thereby to his piety and virtue, which to us, in a cursory view of the prophecies as mere *predictions*, will pass unregarded, or imperfectly valued:—a great reason for looking into them with a more judicious attention." P. 302.

The review of this period of Prophecy, is concluded with a survey of the predicted pre-eminence of the tribe of Judah, which was now strikingly accomplished, arguing to those who admit the doctrine of the double sense, its eventual completion in the person of Christ; but, even if it be limited to the temporal purpose, indisputably serving as a ground of confident expectation to the Israelites of the age, of the future fulfilment of the associated prediction of the coming of Shiloh.

The sixth Discourse introduces us to the state of Prophecy, from the reign of Solomon to its final cessation. It is subdivided into four parts,—the first setting forth the temporal prophecy relating to the Hebrew people, from the time of Solomon to the Restoration from Babylon,—the second, the Christian Prophecy during the same period,—the third, the Pagan Prophecy during it,—the fourth, the last age of prophecy, from the end of the captivity to its cessation.

The first part commences with a general remark of the historical relation which Prophecy bears to the Jewish history, in so much, that prophecy was to the Israelites the interpreter of their history,—agreeably to this, Mr. Davison shews how Prophecy prepared the way to the ensuing dismemberment of the kingdom, which, without such a preparation, might have caused perplexity as to the transmission of the covenanted promises of God. Here are specified the express intimations given, of the ascendancy and survival of the power of Judah,—of favour to the house of David,—of the Temple, as giving a local seat to the religion,—the Prophecy of Ahijah, (1 Kings, xi. 31), declaring both the form of the event, and the reason of it,—as also that of Shemaiah (? Chron. xi. 3), by which the attempt to quell the revolt of the ten tribes was suddenly checked.

When Jeroboam had established idolatry in Israel, prophecy again, we are informed, was not silent in this crisis of religion, but was still favoured to Israel until their transgression had reached its height. The predicted overthrow of the idol altar in Bethel, as soon as it was reared, with the striking circumstances attending the prophet himself who denounced it,—the withering of the king's hand,—all concurred to give a timely remonstrance against the heinousness and misery of the sin of idolatry. Such also was the purport of the whole subsequent prophecy delivered to Israel. The important confirmation derived to the predictions relative to the superiority of Judah, from their preservation amongst the seceding tribes, is a circumstance belonging to this period of prophecy, and is accordingly here brought forward to our notice.

From the *establishment* of the separate kingdoms, Mr. Davison passes on to their *dissolution* and *captivity*. The service of Prophecy as connected with these events is shewn to have consisted in deciding the *comparative duration* of the two kingdoms at a time when there were no human means of determining the issue, or rather when the new kingdom of Israel appeared to have the advantage. Among the prophets, Hosea, Amos, and Isaiah, are particularly adduced as declaring the *earlier downfall* of Israel. Isaiah specifying the period of sixty-five years for its duration, and Hosea mentioning the Assyrian power as the instrument of the Divine judgment on it, whilst Judah was preserved at the crisis of utmost danger from the same power by the consoling prediction of Isaiah.

But as even the surviving power of Judah was to be visited at length by the just judgment of God in a captivity of seventy years in Babylon, Prophecy accordingly prepared the way as well to this event—as to their subsequent restoration—setting forth the moral reasons of the calamity—the period of seventy years as that of its duration,—its issue and the course of means by

which that issue should take effect—by a succession of predictions commencing even in the prosperous reign of Hezekiah, and copiously and perspicuously delivered in proportion to the perplexity in which the fortunes of Judah were involved at that period of their history.

Some considerations are then suggested on the singular character of this predicted restoration of Judah—on its use for the purposes of piety, as appears in the case of Daniel, while yet it was in prospect—and its service in shewing that the ruin foretold in the earlier prophecy of Moses was not consummated in the disaster of the captivity. In concluding this part of the subject, Mr. Davison impresses upon his reader the evidence of prophetic wisdom arising from this combination of predictions bearing on the respective fortunes of the two kingdoms.

“ Here I would put the question to any person acquainted with the history of those times and countries, as preserved in independent heathen writers; and enough is preserved for the purpose of the inquiry; whether there existed in the age of the prophet Isaiah the most remote preparations discernible by human foresight for the conclusion of this order of things which is so described by him. In particular, whether the *Medo-Persian* victories by Cyrus, or by any other person either of *Median* or *Persian* race, as the means of releasing *Judah* from *Babylon*, could have been foreseen, when the *Median* power, as we know, much more the *Persian*, had no existence; when there was neither *captivity in Babylon*, nor *victories of Babylon* to produce it: when in fact the *Assyrian* power was yet in vigour, the subversion of which was only the opening to the *possibility* of the several distant changes and events foretold. One prediction of this prophet penetrates through another, and each stage of the anticipated course of things leads to more remote positions of prophecy. There is a depth and a combination of prescience in the prolonged succession of his predictions which oblige us to ask, whence it came, whence it could come, if not from the revelation of Him, ‘ who calleth the things that are not, as though they were?’ ” P. 351.

We enter on the second part of this Discourse, that which treats of the contemporary Christian Prophecy. While the Christian and temporal predictions had their greatest increase together, there was an intermission of the Christian until after the ministry of both Elijah and Elisha. The last chapter of Amos is conceived by Mr. Davison to be the beginning of the Evangelical Prophecy contained in the prophetic Canon. And the great propriety with which it is there introduced is argued from the greatness of the consolation which it would afford to the devout of that age, when contrasted with the desolation and rejection described in the earlier parts of the same book. The same sort of consolation, it is further shewn, must have arisen from the prediction of Hosea xiii. 14. “ I will ransom them

from the power of the grave ; I will redeem them from death. O Death, I will be thy plague ; O Grave, I will be thy destruction : " a text, which it is very forcibly reasoned, cannot be restricted to promises of national happiness. But these are only selected out of the mass of similar predictions scattered through the prophets, and above all in Isaiah, as being probably the earliest in the Canon.

But instead of pursuing the investigation through the prophets whose writings are confessedly evangelical, Mr. Davison takes the other side of the question, and examines the predictions of Jonah, Nahum, and Habakkuk, the three prophets who may be regarded as bearing " no distinct reference to Christ or his religion." Jonah, the oldest of all the prophets, he describes as *compensating* for the absence of any direct Christian prediction, by the typical prophecy embodied in his personal history ; his mission to the Ninevites as a preacher of repentance ; and the hope in death expressed in his prayer. Nahum he considers as furnishing an illustration of the divine judgment in contrast with the divine clemency preached by Jonah, but not as containing even any *typical* Christian prophecy. To Habakkuk also the same remark is applied, though there are one or two passages in his book which must be allowed to relate to the Gospel, such as that " the just shall live by faith ; " the description of his patient watching for the vision ; and in particular the conclusion of his prophecy in which is a confession of his own faith.

" The conclusion of Habbakuk is in fact a beginning of Christ's proper doctrine, and whoever will read it, and then pass to the beatitudes of the Sermon on the Mount, will see in both the sanctions of Canaan recede, and the vision of the better kingdom opened." P. 372.

The important service rendered by the Evangelical prophecy during this period, is then shewn in its adaptation to the declining state of the Temporal Covenant ;—as the fall of Israel and of Judah approached, God vouchsafing a fuller insight into the greater deliverances yet in store, through the sacrifice of a Redeemer ; whence both his unchanged Providence was manifested, and his mercy towards those who trusted in Him, whose hearts must have sunk at the miseries before their eyes—God also at the same time opportunely declaring by his Prophets the value of spiritual obedience, as the possibility of discharging the duties of a ceremonial religion was endangered.

The third part—the consideration of Pagan Prophecy during this period next ensues. On this part of the subject Mr. Davison dwells but briefly, referring to the well-known works on prophecy, in which it is more amply unfolded.—First,

he notices the analogy observable from the time of Abraham throughout the succeeding æras of Prophecy,—in the constant union of the three heads of prediction,—the Christian, the Jewish, and the Pagan;—and then illustrates the moral use of the Pagan predictions thus given,—in demonstrating the *universality* of the providence of God,—in refuting and excluding the pretences of heathen soothsayers, so prevalent in the world, and thus affording a *compensation* for the excluded rites of human craft,—in its greater copiousness and explicitness in the most perplexing circumstances of heathen triumph, when the religion of the Israelites was exposed to the severest trials,—in its fuller effusion also, when the interposition of miracles was withdrawn, and particularly in the case of Daniel's prophecies, delivered in the depths of bondage, and thus strikingly adapted alike, to uphold the Jewish religion, and to sustain the expectation, and complete the prophetic evidence, of the Christian.

We proceed to the fourth part of this Discourse,—the last age of ancient Prophecy,—viz. from the end of the Babylonian Captivity, to its final cessation, prior to the Gospel.

After some remarks, pointing out the striking completion of Prophecy displayed in the singular facts belonging to the restoration of the Jews, Mr. D. adverts to the capture of Jerusalem by Antiochus Epiphanes, and its final desolation by Titus, as the only two visitations of divine judgment, (though the Jews experienced altogether six captures of their city,) which formed the themes of prediction;—Prophecy thus exactly corresponding with the essential history of the people, in dwelling on the only important events which befel them. Accordingly, it is observed, there ensued the long silence of 400 years, immediately preceding the coming of Christ. Haggai, Zechariah, and Malachi, were the only Prophets belonging to this period, and the subjects of their predictions are stated to be, 1st, The re-establishment of the Hebrew people and their Temple, 2ndly, The annunciation of the Gospel. Prophecy, by discoursing on these subjects supplied the encouragement needed by the people in that peculiar emergency, assuring them of the repression of their enemies,—the complete re-establishment of their city, temple, and public peace,—while it suggested under the same form the analogous subject of the Christian Priesthood and Church. In particular, the oracle of Zechariah, (vi. 10.—15.) which speaks of “*the man*, whose name is the *Branch*,” is selected, and shewn to be incapable of full and correct application to any other person but Christ,—and then the predictions relative to the Second Temple are contrasted with those delivered respecting the first, and their greater typical import is demonstrated. But the remarkable text of Haggai, xi. 6. declaring the greater glory

of the latter temple, having been controverted, both as to the correctness of its translation and its fulfilment in Christ, Mr. Davison, under an impression of its great importance, enters into an elucidation of its meaning,—arguing, that impossible as it may be upon principles of philology to decide the exact sense of the text, yet the Christian application of it is sufficiently apparent from collateral arguments—and in regard to the objection that it was a *third* temple built by Herod which Christ visited, and not the *second* mentioned by Haggai, shewing that, in point of *historical importance*, the second and third temples are identified, as appears from Josephus;—as well as that the peculiar circumstances of the prophecy will not admit of application to the structure considered as Herod's.—Another prophecy of Haggai is next examined, that of chap. xi. 21, 22., addressed to Zerubbabel, and restricted to his person by Archbishop Newcome, but improperly, according to Mr. D.'s juster estimate of it; by which it is carried forward to Christ as the lineal descendant of Zerubbabel, in whom the house of David was raised up again, and the succession of the promises restored, at a crisis which signally required such an interposition of prophecy, in strict analogy to the former Gospel predictions, delivered contemporaneously with the emergencies of the temporal covenant.—Lastly, the prediction of Malachi, uttered after the rebuilding of the temple, come under review, and the characteristic of these is noted in the prophetic parallel drawn between the Jewish and Christian Priesthood, wherein the grace and sanctity of the Christian is opposed to the ignorance and corruption of the Jewish. The light afforded by prophecy, as it sunk beneath the horizon of the old dispensation, is thus beautifully described:—

“ And now when Prophecy was to be withdrawn from the ancient church of God; its last light was mingled with the rising beams of ‘the sun of righteousness.’ In one view it combined a retrospect to the Law with the clearest specific signs of the Gospel advent. ‘Remember ye the Law of Moses my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments. Behold I will send you *Elijah the prophet*, before the *great and dreadful day of judgment*.’ Prophecy had been the oracle of Judaism and of Christianity, to uphold the authority of the one, and reveal the promises of the other. And now its latest admonitions were like those of a faithful departing minister, embracing and summing up its duties. Resigning its charge to the *personal precursor* of Christ, it expired, with the Gospel upon its tongue.” P. 456.

So far Mr. Davison has been employed in giving an account of the structure of Prophecy. In the seventh Discourse he takes up the question arising out of his subject, respecting

the liberty of human action in connection with the Divine foreknowledge. Stating the opinion of Augustine and the ancient fathers to have wisely asserted the existence of both principles,—and the true notion of liberty to be, not an entire freedom of the will of man, but only “so much freedom and power of rational election left to him as to be a subject of probation, and within the limits of that probation, to be responsible for his actions,”—he goes on to observe that the difficulty of reconciling the two principles cannot justify us in rejecting either, whilst both rest most strongly on their proper proofs—suggesting however, as he proceeds, some considerations in order to diminish the difficulty and reduce it within its proper bounds.—These are the distinctions between the divine foreknowledge and causation—between certainty and necessity.—Two classes of writers are noticed who have disjoined the principles—speculatists, such as Hobbes, Bayle, and Collins, who have argued from the divine prescience against human freedom—the older Socinian writers who have denied the divine prescience of free undetermined actions. To deny the freedom of man, it is remarked, is natural to the sceptic, as the foundation of religion is thus overthrown; but the character of Scriptural Theology, it is added, is no less subverted by those who on the pretension of a more exalted piety hold that God is the sole doer of all things,—and in opposition to a mistaken sentiment of Lord Bacon on this subject, it is argued, that the divine *knowledge* and divine *agency* are not *inseparable*, as the power of God may be exerted, not in the *causation* of some actions, but in the *moral government* of them—he may controul and appoint the effects of evil actions without producing the evil actions themselves, as is apparent from the whole scheme of the prophetic volume. We are referred also to the text of Romans viii. 29, and that of Acts iv. 28, as according with this view of the subject.

The opinion that the free actions of men are not within the divine prescience (as recently advocated by Dr. Pearson) is next canvassed. This opinion so far as it claims the authority of Scripture is disproved by the fact, that there are express predictions in Scripture of judicial visitation for voluntary sin, and some “including equally the particular sin and its punishment;” so far as it rests on the abstract reason of an inherent impossibility, has been already disproved in the previous part of the Discourse in which the distinction between certainty and necessity has been shewn.

The right mode of considering the subject is suggested to be that which begins from ourselves; with the supposition of our own freedom; and so rises to an acknowledgment of the Divine prescience; instead of taking the reverse order:—and the Discourse concludes with observations of the great import-

ance of just notions of God's attributes, and of his omniscience in particular, as extending to the actions of free agents, in which respect it is compared to the creative power of his omnipotence.

In the eighth Discourse the inquiry is directed to the Inspiration of Prophecy. And first a criterion of a true Prophecy is given; that the event foretold be not such as could be foreseen by experience or probability or other ordinary means of rational foresight; and then the conditions are stated which bring particular predictions within the scope of the criterion—1. the known promulgation of the Prophecy prior to the event—2. the clear and palpable fulfilment—3. the moral remoteness of the event.

The first instance of Prophecy examined is that which relates to the establishment of the Christian religion. Here the points brought forward are the direct and systematic propagation of Christianity; its peculiar genius; its origin from amongst so peculiar a people as the Jews; all proving the event to be quite out of the reach of human calculation, and consequently the recorded prediction of it to be one of supernatural prescience.

"Had you seen the finger of an unknown power at first, eighteen hundred years ago, strike the rock and bring forth water in the desert, you would more readily have owned the wonder, as every impartial and disengaged spectator must have owned it. But whilst you look at it only in its present course, you may forget whence it came or cease to be affected by its presence. Trace it to its source; Judæa the rock from which it broke, and the world around it was, and still is, the wilderness through which it flows. Now without inquiring whose hand it was which *could* produce this effect (which is another topic); I argue only that the propagation and institution of Christianity, an event so extraordinary in its kind, and so improbable in the circumstances of its origin, is sufficient to authenticate the inspiration of the prophecy by which it was foretold." P. 512.

Express prophecies of Isaiah are then adduced, corresponding with the facts of the Gospel, and the inference to their truth is strengthened by an appeal to the coincidences of doctrine observable in the predictions and the religion,—to the variety of circumstances foretold, all centering in the establishment of Christianity,—to the publicity of the prophecies through the translation of the Old Testament into Greek, long before the æra of the Gospel,—to the testimony of the Jews, as unwilling agents in accomplishing them—to the pre-eminent place given in the prophecies to the subject of Christianity, in correspondence with the importance of the religion.

The prescience displayed in this instance, it is further remarked, is rather of God's *own work and design* than of the

actions of men: and as to the apparently incomplete accomplishment of the universal prevalence of the Gospel, conceived to be foretold in the prophecies respecting it, enough, it is stated, has been accomplished to shew the probability of a future greater diffusion in answer to any objection on this ground, whilst its foundation and triumphant settlement is a point in which the evidence is complete both of Christianity and of Prophecy.

In the 9th Discourse, another portion of prophecy is taken, that relative to the degraded and exiled state of the Jewish people, and shewn to answer the conditions of the criterion given in the preceding Discourse—first, in its long antecedent promulgation, as appears indisputably from the books of Moses; secondly, in its eminent and palpable accomplishment; thirdly, in the remoteness of the event from the possibility of anticipation, as is evident from the extraordinary circumstance of the *dispersion* of the people forming an essential part in the prediction of their woe, whereas their subjugation alone, or their decay, would not have indicated an inspiration of the prophecy which would then only have foretold what is not unusual in the natural course of things.

“In that divided state they remain; present in all countries, and with a home in none; intermixed, and yet separated; and neither amalgamated nor lost: but like those mountain streams which are said to pass through lakes of another kind of water, and keep a native quality to repel commixture, they hold communication without union, and may be traced, as rivers without banks, in the midst of the alien element which surrounds them.” P. 549.

To this case of dispersion, that of the wandering tribes of Gipsies or Guebres, to which a frivolous ingenuity would compare it, it is further urged, admits no just comparison, nor if it did, would it invalidate the proof of prescience resulting from so extraordinary a coincidence between the prophecy and the fortunes of the Jews. Nor is it an inconsiderable fact which is added, that the same law which *originally* separated the people, *still* acts as the cause of their present distinction from the rest of mankind.

The prediction of Ezekiel respecting the *scattering* of the Egyptians, is then examined, and shewn to be very dissimilar from that respecting the Jews, as the Egyptians were to be *gathered* again after *forty* years; and not besides to be scattered, like the Jews, *into all the kingdoms of the earth*. The striking prophecy of Amos, ix. 8. is next noticed, as containing at once the notice of the *destruction* and *preservation* of the Jews—their *scattering*, and at the same time their *perpetual custody*,—and afterwards the proverbial ignominy which it is

declared in Deuteronomy should attach to them, so wonderfully exemplified at this day. From all which particulars the indisputable inspiration of this portion of prophecy is inferred.

In the close of this discourse, the following collateral points are touched: the importance of the *coeval* annunciation of the gift and forfeiture of Canaan—the probable absence of the spirit of Judaism amidst a nominal conformity to it as the real cause of Jewish infidelity—the *instructive* evidence of religion resulting from the general dispersion of the Jews—their future restoration to a happier state, and perhaps to their own land on their future conversion to Christianity—the evidence arising from the concurrent accomplishment of the prophecies relative to the subversion of the Jewish state and the introduction of Christianity.

The next instance selected in proof of the inspiration of prophecy, is taken from the New Testament—the predictions relative to the Papal apostacy, contained in the Apocalypse. The discussion is prefaced with some remarks on the Apocalypse itself. This book is stated to consist of three parts: 1. The procemium in which the divine author of the ensuing revelation is exhibited in the person of Christ. 2. The prophetic and didactic charge given to the Seven Churches of Asia. 3. The extended prophetic revelation from the fourth chapter to the end, conveyed under symbolical imagery.—That this imagery is capable of definite interpretation as much as any other document of prophecy—that it is marked by chronological order in the several predictions—that the fortunes of the Christian faith are clearly distinguishable as its master-subject, are facts adduced by Mr. Davison as a guarantee to the character of the book, independently of the high testimony derived to it by the respect in which it was held by Newton and Clarke.

We enter then, with Mr. Davison, on the prediction of the xviith chapter of the Revelations, in which Rome is prefigured under the name of Babylon. The locality of the apostate power—the external pomp—the persecuting fury—the sway over vassal kingdoms—the propagated corruption of the faith,—are shewn to be manifestly designated under the terms of the prophetic vision, and to concur in fixing the prophecy on the See of Rome.—That Pagan Rome cannot be meant, appears from the falsehood of the charge when applied to her, since she did not corrupt the Christian faith, nor obtrude her creed on the rest of the world; nor can the phrase of spiritual fornication used in the prophecy, mean any thing but a pollution of the pure faith, which Pagan Rome never had; nor will the chronology admit it; nor was there the divided civil sovereignty, of which the prophecy speaks, during the Pagan empire of the city.

"The offending Church, therefore, vainly endeavours to remove the accusation of the prophecy from herself, to fix it upon her Pagan ancestor; an ancestor, who with some features of resemblance to her, was still, it must be confessed, far from shewing so foul and hideous an air of moral and religious deformity. In the elder power, her civil tyranny, and her usurpations of conquest, her persecutions and stains of martyr blood, were not aggravated by the profligacy of false and antichristian doctrines systematized, and taught under the scourge of a sanguinary inquisition, and the sway of a domineering religious supremacy. If the kingdoms of the earth fell under her arms, they were not made drunk with the cup of her abominations. She did not wield an iron sceptre in one hand, and an intoxicating chalice in the other. The religious sorceress, the Circe of the Christian world, unhappily, is of a later age; and though her wand was broken, as we have cause to rejoice it was, at the Reformation, and her arts and corruptions have long been fully disclosed; corruptions in which we ourselves had once our full share; yet some of the kingdoms which had drunk the deepest of her cup, have not yet recovered from the transformation she had made of them, but still retain something of the irrational, unchristianized visage upon them, imperfectly discharged by the action of reformed truth, and by that improved religious knowledge, which has, however, greatly qualified and softened error, in places where it has not yet been able to establish the genuine purity, or assert the public dignity, of truth. 'For by thy sorceries,' such is the complaint of outraged religion, 'were all nations once deceived.' And the delusion has been too strong, too deeply imbibed, to be quickly obliterated, except by great efforts, and a masculine spirit of reformation." P. 584.

The prophecy of St. Paul in his 2nd epistle to the Thessalonians, descriptive of "the man of sin," is next applied to the same event of the papal apostacy; and first, it is shewn to bear some marks of internal correspondence with the prediction of the Apocalypse; and then the identity of subject in the two, is more fully illustrated from the verification of St. Paul's expressions in the history of the Romish Church—in its claims and infallibility—its demand of implicit faith in its corrupt doctrine—its tyranny over the consciences of men—its blasphemous homage to its Pontiff—its assumed dominion over other Churches—its pretended prophecies and miracles—its various impieties of doctrine and worship—its prohibition or discouragement of the use both of Scripture and of reason.

The prophecy contained in 1 Timothy iv. 1, 2, 3, in which St. Paul characterizes the future apostacy, is also examined, and the mixture of *licentiousness* and *formality* described in it, pointed out as instanced, in the pious frauds of the Romish Church—its gross casuistry—its forced celibacy of the Clergy—its rigorous ritual of fasts—as the former prophecy of St. Paul had signified the ambition and spiritual pride, so this prefigured its spirit of deceit and doctrinal immorality and superstition.

The natural incredibility which attaches to the history of so gross a corruption, is then argued, and an inference derived from it to the divine inspiration of the prophecies which have been adduced; to which are subjoined the attesting circumstances—that these complex prophecies were promulged in the most conspicuous station of the Christian world—and all of them delivered before the end of the first century.

The survey which has now been taken of the three great subjects of prophecy—the establishment of Christianity—the fall of the Jewish polity—and the great apostacy,—is closed with a striking remark of the divine wisdom displayed in the proportionate copiousness of the predictions respecting them.

The Prophecies concerning Pagan kingdoms, form the subject of examination in the 11th discourse. Omitting those relative to the smaller states as not equally capable of proof at the present day, Mr. Davison proceeds to those which declare the overthrow and degradation of the four great kingdoms of Nineveh, Babylon, Tyre, and Egypt, and which we have the means of verifying by history. The anticipation of the ruin of these kingdoms, it is first observed, could not have been built on human experience, as experience in an early age of the world had not furnished the requisite data.

The following distinctive particulars, are then alleged in proof of a prescience more than human. In the two cases of Nineveh and Babylon, a capture amidst revelry and by means of a river is foretold, but with a marked discrimination of the two cases—of Nineveh merely a sudden capture during a state of drunkenness—and by the *overflowing* of the river—of Babylon, a similar surprise of the *city itself*, and by the *drying up* of the river—a variation strikingly accordant with the recorded events. In proof of these predictions having been delivered before the events, while there is only a probability as to the case of Nineveh from the want of accurate dates—in the case of Babylon, the priority of the alleged prophecies, it is urged, is indisputable,—the *dissolution* foretold by Jeremiah and Isaiah, taking place even subsequently to the collection of the Jewish Canon of Scripture made in the age after the return from Babylon.

The catastrophe of Tyre is in like manner authenticated as to its prediction, from its having taken place a century after the collection of the canon. And in regard to these three cases the impossibility of their being reached by human foresight is further inferred from the magnitude of the events; to which the experience of men, when the prophecies were uttered, had furnished no parallels.

The degradation of Egypt is lastly compared with the existing predictions respecting it, and the exact correspondence of

its state of baseness since the day of its first conquest, with the sentence pronounced by Ezekiel very forcibly depicted.

"The doom of that kingdom has been *baseness and degradation, not destruction*. The body of it has lasted, *diminished*, but not annihilated; many of its great cities have been dilapidated; still the carcase of its ancient being remains, like one of those objects of its own native art, a withered figure, a mummy, preserved in decay." P. 627.

The introductory part of the 12th discourse is occupied in stating some modification of the three conditions previously affirmed to be requisite for the verification of a prophecy, viz. that some obscurity as to the real date of promulgation may consist with the truth of a prediction—that though it may not be clearly out of the range of human sagacity, yet it may demand a supernatural prescience—and that its correspondence with the event may vary in fulness and precision. These limitations of the general criterion have a reference to the instances of prophetic inspiration, which are afterwards brought forward—1. The wild character of the descendants of Ishmael, in correspondence with the prophecy concerning them *ascribed* by Moses to the time of Abraham. This prophecy is placed however by Mr. Davison, for the sake of argument, no higher than the time of the Pentateuch, and even on this supposition the evidence of a divine prescience in it is shewn to result from the singular uniformity with which the characteristic of the Ishmaelite, or Arabian, intimated in the prophecy exists to this day,—and from the difficulty of humanly anticipating the manners and civil character of nations.—The second and last example touched, is the famous prophecy of Daniel, describing the succession of the four great empires of the ancient world. Of the two visions, the one selected as the subject of observation, is that of the image composed of four metals. Having remarked its clear correspondence with the history of the successive empires—the Babylonian—the Persian—the Grecian—the Roman,—Mr. D. discusses the doubts which have arisen as to the epoch of the publication of Daniel's prophecies, as the only point deficient in the vindication of this prediction. First, he argues that it cannot reasonably be attributed to the age of Antiochus Epiphanes, according to the statement of Porphyry, from the Canon of Scripture having been collected long before the time of Antiochus, and from the difficulty of obtruding such a forgery on the Jews three centuries after the life-time of the prophet. But if the prophecies of Daniel are assigned to the age of Antiochus, even with this concession it is argued, we must admit their inspiration, as the Roman arms had not *then* attained that overwhelming power of subjugation described in the prophecy, nor could it then be seen that the Roman empire would be *the last*.

The vast extent however of the prescience manifested in these prophecies, is subsequently pointed out, as developed in the allusions to the establishment and triumph of Christianity, *during the time* of the 4th empire, made in each of the visions by the introduction of a fifth appropriate emblem, and in the indication of the numerous petty kingdoms, which should arise on the termination of the *fourth* empire.

In conclusion, the result of this survey of prophecy is collected under the general observations, that there are prophecies amounting to an absolute proof of revealed religion,—that there are others again which address themselves with a different degree of evidence to different ages of the world,—and that this inferiority of evidence in some is no derogation from the perfect authority of prophecy;—and lastly, we are forcibly reminded of the practical reference of all such rational conviction.

We have thus given as full an account of Mr. Davison's work, as our limits would permit, and we regret that we have been obliged to give a more imperfect detail than we could have wished. We have often felt ourselves tempted to dwell on particular passages, and in many instances to present them entire in his own words, which indeed it is necessary for every one to have recourse to, in order to catch the full spirit of his work. There is an originality in the style as well as in the thought, which bespeaks attention. To some perhaps the style may bear the appearance of an obscurity, the result of either a careless or a studied peculiarity, but those who look more closely into it, and judge of it from its adaptation to the tone of the writer, will find it to be rather the genuine impression stamped by his thoughts; which it seems to be his only object to convey to his reader, in their full force as they occurred to his own mind. Perhaps it may be objected with truth, that his expressions have sometimes a quaintness, which darkens the sense, from the very reason that they are exclusively shaped to the bent of his own mind, instead of being accommodated to the more general standard, and the reader must accordingly first familiarize himself with the author, before he feels himself quite at home in his work. Such indeed, we acknowledge, was the effect on ourselves when we commenced the perusal of the volume, but before we had proceeded very far in it, we became acquainted with his language, and found a force and great beauty not unfrequently in expressions to which we should at first have objected from their unfamiliarity. To those indeed, who seek an easy and full flow of eloquence, the style is certainly not calculated to give satisfaction. It is the most remote from the "*esse videatur*" rotundity of some writers. Its characteristic is rather a masculine dignity, a gracefulness chastised by severity; it may not hurry us along with a tide of words, but it powerfully engages by unaffected touches of pathos and energy.

But what appears to us the commanding excellence of the volume, is the deep sense of the majesty of Scripture, with which the author shews himself to be animated, and which the reader, who attentively studies his work, cannot fail to imbibe from it by a happy contagion. The admirable caution with which he confines himself to the word of revelation, never suffering his speculations to exceed the sacred limits with which it has pleased God to bound the excursions of human curiosity, is a warrant of the sound theological instruction which is to be found in his pages. There is a feeling of satisfaction which belong to the conclusions which he draws, that nothing has been admitted into his premises which is of questionable truth. We readily trust the information which he gives us, when we find that he ventures into no region of inquiry, further than "the text," according to Ridley's just and beautiful sentiment, "leads him by the hand." Nor is it immaterial to observe, the eminent example which he exhibits of the docility required in the theologian, in order to comprehend and set forth to others the import of divine truth in all its proper cogency of argument and instruction.

But we must now take our leave of him and his delightful volume, with many thanks for the profit that we have derived from it. We shall only add, that we hope it is his intention to resume the inquiry, and prosecute it through the prophecies of the New Testament.

The Protestant's Apology for reading the Scriptures; in which the various Objections urged against the Dissemination of them amongst the People are briefly examined. By the Rev. John Hayden, Curate of Derry Cathedral. Londonderry. 1824. pp. 44. Second Edition.

THIS is a very useful and interesting tract, which has, we understand, been much read amongst the Papists of the North of Ireland, and which ought to be reprinted in this country, and circulated amongst persons of the same description. It is drawn up in a very candid and dispassionate manner, and to meet the usual arguments of the Papists, it proceeds chiefly with reasoning on the authority of the Fathers against any restrictions on reading the Scriptures. Each section contains some argument to enforce this duty, or a reply to some objections against it, and though small in compass, it exhibits considerable research and enquiry. In the first four sections, the author shows why there was no written rule of faith before the time of Moses: viz.—"from the great longevity of the Patriarchs, and their God's

command to the Jews to teach his words to their children *." That God has not been less gracious to the Gentiles, since he has given them also a written rule of faith. He next adduces the examples which are given us to search the Scriptures—explains who are "the unlearned" alluded to by St. Peter, and proves that the Scriptures were intended for the people, and that they afford a sufficient rule of faith. In the fifth section, two objections are answered. First, that which relates to the Patriarchal dispensation; and secondly, that from the ignorance of printing, the Bible could not have been universally read by the first Christians. A very interesting fact is here adduced, to show the great Scriptural knowledge of the first believers, which we do not remember to have met with before.

"It is related by Sozomen, that a Bishop of Cyprus, having substituted in a discourse one word for another, in a passage quoted from Scripture, a tumult arose among the people. A circumstance of a similar kind occurred in the presence of St. Austin." p. 13.

The objections arising from errors and heresies are answered in the sixth chapter, and in the two following, the expostulations of the Apostles for the reading of the Scriptures are adduced, and the Scriptural meaning of the word "tradition" is explained. In chapters nine and ten, the supposition of the necessity of an infallible authority is shewn to be erroneous, and the authority of the Church is explained. In the succeeding chapter we have an admirable defence of the rights of private judgment; and as a specimen of the work we shall lay before our readers the whole of Chapter xii.

"Vincentius, a presbyter of Lerins, whose name occurs in the Roman Martyrology, and who has been dignified with the title of saint, composed about the year 434, a treatise on the mode of discerning heresies; and of so much as remains of this treatise it must be said, that if it had been written in a more charitable temper, it would be an invaluable addition to the writings of the purer ages of Christianity which have descended to us. His work, which is very short, has been translated by the Roman Catholics and disseminated with zeal; and it derives an importance, certainly equal to its merits, in controversy, from having been often appealed to as an authority by the earliest Reformers of the Church of England. Bishop Ridley, whose name stands highest, and whose memory is perhaps the most fondly cherished, of that bright roll of Martyrs whose blood was the cement of the English Reformed Church, is represented, in the disputation at Oxford, as appealing to the sentiments of Vincentius, as a great authority in his cause. Thus appealed to on both sides, no doubt the reader will de-

* Deut. vi. 6, 7, 8.

wire to hear him speak for himself. He * says, (chapter iii.) that a doctrine to be "Catholic" must have been held "in all places, at all times, and by all the faithful, for there is nothing truly and properly Catholic, as the word sufficiently declares, but what truly and fully comprehends all these." The word Catholic, then, means universal in three senses. A doctrine to be reputed Catholic must have been received at all times, in all places, and by all the faithful. To apply therefore this test.—It is not sufficient that a doctrine has been received by the majority of the Christian world, it must also be clearly proved that it was received at the beginning. Nor would it be sufficient that it had been received at the beginning, unless it would be also shewn that it had been received at some one time by all the faithful. Thus communion in one kind, was introduced, to avoid, say Roman Catholic writers, the possibility of sacrilege, in the twelfth century; and therefore applying the rule of Vincentius, we pronounce it † not Catholic. The Church of England does not, nor does Vincentius, admit any thing but Scripture as the foundation of any doctrine, but she admits Catholic tradition, as explained by him, as authority for ritual observances, and for the interpretation of obscure and disputed passages of Scripture; and in this she differs from every other Protestant Church. Applying therefore at the period of the Reformation, the rule of Vincentius Lirinensis, she rejected every doctrine and practice which had not the concurrent voice of antiquity to plead in its favour. There was a sobriety in this procedure, and without meaning to reflect upon the opinions of those who have adopted a different course, it must have been no small recommendation to the Reformed Church of England, that she could confidently appeal to the sentiments of those pious and eminent men, whose blood had nurtured the seeds of the infant Church. And surely it must not be thought that she was led away by a vain reverence for the opinions of men, when she admitted in her Liturgy, and appealed to, in her defence, the words of Athanasius, the persecuted but undismayed champion of the truth. His writings, and those of his period, will fully satisfy the impartial enquirer, that the English reformers had not been influenced by any undue hostility to the Church of Rome; but that they found themselves bound by the Fathers of the primitive Church, (rising as it were from their graves,) to reject those things which the CATHOLIC CHURCH had not received."

In the thirteenth and fourteenth sections, it is shewn that the authority of the Church does not set aside the rights of private judgment—that the Scriptures contain all truth necessary for salvation,—and in the concluding section the authority of Vincentius is cited to shew that errors might overrun the Christian Church. There are a few notes at the end, the last of which

* "I quote the translation published by the Roman Catholics.—*Dublin, Coyne, 1809.*"

† "Vincentius would have called it a novelty. The council of Constance candidly confesses in its decree, that communion in both kinds was the practice of the primitive Church. But in truth no Roman Catholic writer denies it."

contains such a sound defence of the validity of the Irish Episcopacy that we shall lay it before our readers.

"Much has been latterly said on the subject of English ordination, and though I do not mean to charge the whole Roman Catholic Priesthood of Ireland with maintaining the audacious and wilful falsehoods of Thomas Ward, yet as his opinions, or rather his statements, appear to be in these days raked up from his grave, I have deemed it right to subjoin a few words on the subject, intended to satisfy the minds of those whom plain truth can convince. The Bishops, any four of whom were empowered, in the year 1559, to consecrate Parker, the Protestant Archbishop of Canterbury, (from whom the succession of orders in the Church of England is derived,) were Kitchen, Barlow, Scory, Coverdale, Hodgins, Salesbury, and Bale. If it can be shewn that all these were truly Bishops, then no doubt whatever can rest on the subject of English ordination. Kitchen had been a Bishop in Mary's reign, and consecrated by Romish ordinal. He took the oath of supremacy to Elizabeth, and retained his See. Salesbury, of Thetford, and Bale, of Ossory, had been Roman Catholic Bishops and conformed. Barlow had been a Bishop under Henry VIII., had been consecrated by the Romish ritual in 1535, sat in Parliament as Bishop in Henry's reign, officiated as one of the nine Bishops at the funeral of that monarch, and was three times acknowledged to be a Bishop by public official documents in Mary's reign. Hodgins had been consecrated by Romish ritual in 1537; all the official records of his consecration are yet extant; and what should be conclusive with Roman Catholics, he assisted Bonner in several consecrations in Mary's reign, and held ordinations for him in 1540, 1541, and 1542. Scory had been consecrated by the form of Edward VI., which was the oldest form known; and after he had been deprived of his See, was restored to his rank and office as Bishop, in Mary's reign, by the well-remembered Bonner, without any *new consecration*. And Cardinal Pole, as well as Bonner, who acted under special directions from the Pope, thus acknowledged the validity of orders conferred in Edward's reign. Coverdale was consecrated under circumstances similar to Scory, and therefore his ordination or consecration was equally valid.

"It could not be supposed that those who planned and promoted the Reformation under the cautious Elizabeth, would have neglected to record all those matters with due circumspection—they were careful so to do, and no facts whatsoever are more satisfactorily established*. The Church of England does not, (and God forbid she should) dogmatically condemn those who deny the necessity of Episcopacy, and this liberality (if it can be so called) which was intended as a recognition of, and bond of union with, the Protestant Churches on the Continent, has been turned into an argument against her by Catholic writers. It will perhaps be a satisfactory conclusion of this subject to

* "Whoever wishes to make himself *fully* acquainted with the whole of these matters, will consult Elrington's unanswered and unanswerable works on ordination."

give the names of eminent Roman Catholic writers who felt themselves obliged to acknowledge the validity of English ordination. Peter Walsh, the celebrated author of the Irish Remonstrance, Bossuet, the celebrated controversialist, Davenport, and more particularly the learned Corayer, who though a Roman Catholic Clergyman, wrote a most excellent book in defence of English ordination, Cudsemius, Pere Arnaud, Doctor Snellaerts, the Abbe Longuerue, and the Doctors of the Sorbonne in 1718. The confessions of all these distinguished adversaries may well console the Protestants of the Church of England for the contempt expressed for their Clergy by superficial and intemperate men, who mistake bold assertions for convincing argument. It does not appear from these facts that the Clergy of the Church of England "have set up for themselves." Every thing which even their *adversaries* consider essential to a true Church they have preserved, except their *errors*, and it is not unreasonable to hope, that even bigoted men will see the expediency of abstaining from repeating assertions which, if they have taken proper pains to inform themselves, they must be conscious are not true. This subject has been latterly forced upon the public mind, and it requires the strongest sense of what is due to the charity of Christian discussion to refrain from applying to those men who have endeavoured to cast obloquy on the Established Clergy, the indignant language of insulted truth. The Reformers of the Church of England have been accused of establishing a *new* Church, not a Christian Church, and of having no succession of orders, &c. I would ask their defamers, if a man who renounced his evil habits, could be denied to be the same individual after his reformation that he had been before. It would be as unreasonable to deny a man to be a rational being while he possessed all the essentials of rational existence, life, sensation, and reason, as for Roman Catholics to deny a Christian Assembly to be a Church, while it possessed all the essentials of a Church on their *own* principles. The argument, as far as regards the question of ordination, has been conducted by the advocates of the Church of England, entirely on the principles of Roman Catholics themselves: supposing orders to be a sacrament, and giving, in other respects, to the members of the Church of Rome all the advantages of their peculiar opinions.

"It may be satisfactory to the reader to learn how the question of Irish ordination stands. Curwin, Archbishop of Dublin; Baron, Archbishop of Cashel; Bodekin, Archbishop of Tuam, besides the Bishops of Ferns, Limerick, Cork, Waterford, and Killaloe, who had all held bishoprics in Mary's reign, took the oaths and conformed to the new Liturgy, under Elizabeth. From those the succession of orders in this country is derived; and upon what principles or pretence, the succession of orders in the Established Church in Ireland, could be fairly denied, one may well feel at a loss to conjecture."

Having thus fully enabled others to judge of the high value of this little tract, (with which we hear the Irish Primate has been so much pleased, that he has ordered 500 copies for his own distribution) we shall take this opportunity of making

some observations respecting that great controversy which is now agitating the sister kingdom, and which relates principally to the subject treated of in the pamphlet.

Whether the Scriptures shall be read universally by the Laity or not, is, and ever has been, the great point at issue between Papists and Protestants—a point which ought never to be confounded with the controversy which has been so warmly agitated amongst us, whether the Scriptures, when circulated by members of the Church of England, should be accompanied with the authorized commentaries of the Prayer Book and Homilies and the sound expositions of our Divines. The latter is a question which ought only be agitated between Churchmen and Dissenters; but the former is the same controversy which was carried on between our Reformers and the Papists, about 300 years ago, in this kingdom, and which has been recently revived and with much acrimony in Ireland.

We are then fully persuaded, that before there can be any prospect of rendering the cause of Protestantism triumphant in our sister kingdom, the Scriptures must be generally circulated amongst all its inhabitants; and that we are right in this opinion is evident, from the great alarm which the Priests of the Roman Communion, the upholders of unscriptural tradition, have already exhibited. It is, on this point, that all the Irish Protestants should join issue against the Papists, and so long as their opposition is that of Christians, conducted with uncompromising firmness, and yet with charity towards their Papal antagonists, we have every confidence in the advantage which will ultimately result to the cause of truth from the issue of the present struggle.

But though we do not hesitate to declare our opinion, that it is the duty of all Protestants to come forward at this crisis in defence of the great principles of the Reformation, now so pugnaciously assailed by the Papist Priesthood of Ireland; we must add that we cannot, and do not approve of, the Irish Bible Society, a Society which is calculated to throw contempt on Episcopacy, and to excite fresh prejudices on the part of the Papists. Nor do we think it expedient that public disputations should be held with them on this subject. So long as the Scriptures are brought into circulation, we think, that the more quietly and peaceably it is accomplished, the more probable will be the success attending their dissemination.

In what manner assistance can be most effectually given by our Church to the religious necessities of Ireland, we do not pretend to determine, from our ignorance of local circumstances. But we are persuaded, that if the Prelacy of our sister kingdom would open a channel of more regular and frequent communication between the two Churches, the best conse-

quences would arise to the cause of the Irish Protestants. The unanimity which would thus be displayed would inspire the timid with confidence, would regulate the zeal of the active, and would call forth the energies of the indolent. We dislike all public meetings and debates for religious purposes; we disclaim all attempts at proselytism; but we think that the present times demand the united exertions of all sound Protestants, and especially of the members of our Church, as the truest professors of Protestantism: and that this union cannot be more practically or effectually exhibited than by a friendly communication and co-operation between the Ecclesiastical governors of the English and Irish establishments. We believe there is a strong desire on the part of many excellent members of our Church to testify their love and esteem for their Protestant brethren in Ireland, and if the Society for Promoting Christian Knowledge undertakes to become the channel for regulating and directing this truly Christian sympathy, we are persuaded that it will accomplish an important benefit, and add another obligation to the many which it has already conferred on our inestimable Establishment.

MISCELLANEOUS.

CORRESPONDENCE OF BISHOP ANDREWES AND DU MOULIN ON EPISCOPACY*.

(Continued from page 98.)

DU MOULIN'S SECOND LETTER.

To the Right Reverend Father, the Lord Bishop of Winchester.

I HAVE sent you, Right Reverend Prelate, my book on the Vocation of Pastors, and with it a letter, in which I endeavoured to satisfy you

* Allusion being made in the course of the correspondence to the definition of Order given by the Schoolmen, and to the term *consecration* as applied in the Roman Pontifical to the ordination of a Bishop, the following passage from Bishop Burnet may elucidate these points, and at the same time serve to disclose (what may be regarded as a theological paradox,) the *Papal* origin of the Presbyterian schism.

"Another thing is, that both in this writing, (the Injunctions given to the Clergy in 1538) and in the "Necessary Erudition of a Christian Man," Bishops and Priests are spoken of as one and the same office. In the ancient Church they knew none of those subtleties which were found out in the latter ages. It was then thought enough, that a Bishop was to be dedicated to his function by a new imposition of hands, and that several offices could not be performed without Bishops, such as ordination, confirmation, &c. but they did not refine in these matters, so much as to inquire whether Bishops and Priests differed in order and office, or only in degree. But after the schoolmen fell to examine matters of divinity with logical and unintelligible niceties, and the Canonists began to comment upon the rules of the ancient Church, they studied to make Bishops and Priests seem very near one another, so that the difference was but small. They did it with different designs. The Schoolmen having set up the grand mystery of transubstantiation, were to exalt the priestly office as much as possible; for the turning the Host into

upon some points, wherien I appeared to your gracious Sovereign to have spoken to the prejudice of the Episcopal order. If you have received that letter, I doubt not but you consider me as one who thinks and speaks respectfully of you Orrder. I assure you I am not so presumptuously arrogant, as to wish to set myself in opposition to all antiquity; and to contemn, as faulty or wrong, that which has been received in the Church ever since the age immediately subsequent to the Apostles. I have always thought that Churches might subsist under different forms of Ecclesiastical polity, without any infringement of the integrity of their union; provided that Christ be preached, as He is set forth in the Gospel, and the Christian faith remain entire and uncorrupted. As for yourself, as a member of your Order, I have always most highly valued you, for many reasons, which I would rather express to others than to you. And in proof of this my esteem, I send you a new work, which, the desire of the Church which I serve, and the insolence of a Jesuit of the Court, have extorted from me. I entreat your friendly offices in appeasing the King, that he may reflect with himself, and impartially weigh, that no Pastor could possibly hold a station in the French Churches, who should teach, that the pre-emi-

God was so great an action, that they reckoned there could be no office higher, than that which qualified a man to so mighty a performance, therefore, as they changed the form of ordination from what it was anciently believed to consist in to a delivering of the sacred vessels, and held that the Priest had his orders by that rite, and not by the imposition of hands; so they raised their order or office so high as to make it equal with the order of a Bishop. But as they designed to extol the order of priesthood, so the Canonists had as great a mind to depress the Episcopal order. They generally wrote for preferment, and the way to it was to exalt the Papacy. Nothing could do that so effectually, as to bring down the power of Bishops. This only could justify the exemptions of the Monks and Friars, the Popes setting up Legantine Courts, and receiving at first appeals, and then original causes before them, together with many other encroachments on their jurisdiction; all which were unlawful, if the Bishops had, by Divine Right, jurisdiction in their dioceses. Therefore it was necessary to lower them as low as could be, and to make them think that the power they held, was rather as delegates of the Apostolic See, than by a commission from Christ or his Apostles: so that they looked on the declaring Episcopal authority to be of Divine right, as a blow that would be fatal to the Court of Rome; and therefore they did after this at Trent use all possible endeavours to hinder any such decision. It having been then the common style of that age to reckon Bishops and Priests as the same office, it is no wonder if at this time (1538) the Clergy of this Church, the greatest part of them being still leavened with the old superstition, and the rest of them not having enough of spare time to examine lesser matters, retained still the former phrases in this particular.

On this I have insisted the more, that it may appear how little they have considered things, who are so far carried with their zeal against the established government of this Church, as to make much use of some passages of the Schoolmen and Canonists that deny them to be distinct offices, for these are the very dregs of Popery, the one raising the Priests higher for the sake of transubstantiation, the other pulling the Bishops lower for the sake of the Pope's supremacy, and by such means bringing them almost to an equality. So partial are some men to their particular conceits, that they make use of the most mischievous topics when they can serve their turn, not considering how much further these arguments will run if they ever admit them."—*Burnet's Hist. Reform.* Vol. 1. p. 366. Folio Edit. 1679.

nence of Bishops is a matter of Divine right, without which a Church cannot be in a state of salvation, nor subsist.

To assert this, would be nothing else than to consign all our Churches to the region of eternal misery, and to pronounce sentence of condemnation on my own flock: a mode of proceeding which would convict me, even in your opinion, of a guilty infatuation, and as worthy of being treated with the utmost indignity. But of these matters, *κατανοήσω*. To address an over-laboured defence to a wise man, on a point which is clear and obvious, is irrelevant. May God preserve you, and promote your endeavours, that they may redound to the edification of the Church. Farewell.

Your most devoted,

Paris, November 16th, 1618.

Peter Du Moulin.

THE BISHOP'S ANSWER TO THE SECOND LETTER.

The messenger was not yet gone, remaining day after day, with the inclosed letter, sealed as it is, when I received another from you through the hands of the King's agent, Beecher, just returned from your country, upon which I recalled my former letter, and without opening, have simply inclosed it in this. For I would not twice be guilty of the same fault, but desired rather to compensate for the delay of my first reply by the promptness of this. You will thus receive my second letter as soon as the first, and my thanks at the same time for your two: but in a manner *διετιροπρωτος*—my second letter becoming the first, and the first the second—my thanks, I say, as well for your book sent me some time since, as for the letter, of which I am in daily expectation. For Beecher assured me, that when he came away it was not completed, or at any rate was not delivered to him; on this account, however, its arrival has been delayed: he encouraged me however to trust that I should not be disappointed.

As to appeasing the King, believe me, you need not be anxious on this score. In his disposition toward you there is nothing which requires to be appeased; there is, perhaps, a ground for continually increasing favour towards you, which you would do well to cultivate. And you would do so, if you would observe a mode of conduct which can be better learned of no one than of himself.

For my part, I readily acknowledge that you are less prejudiced against our Church than the generality of your countrymen; so far as you are more conversant in antiquity, so far are you less prejudiced; you would moreover become still less so, if your Church would permit you. (I wish indeed she would permit you.) Your Church, as it seems, has imputed the delinquencies of individuals to things, and thus has abolished the lawful use on account of the abuse; an error, from which she must be gradually reclaimed by you, her members. It is from your anxiety to bend in compliance to her, that you comply not with your own disposition. For of your disposition, I conjecture from your own pen, for so much was it inclined to favour us, that it wrote, (and I believe not against your will,) that our Episcopal Order was a thing received in the Church *immediately from the age of the Apostles*. Thus had your pen rightly stated the fact; but you erased the words

"of the Apostles*," and substituted in their place, "*next to the Apostles †*:" which I suppose you did in accommodation to your Church. Certainly, what you substituted is true, but what you erased is not less true. For this Order has existed, not merely from the age *next to the Apostles*, but from the very *age of the Apostles*; otherwise, all antiquity deceives us, and no faithful history of the Church is extant. You yourself do not deny, that all antiquity is on our side; and whether any single Church ought to have greater deference paid to it than to all antiquity, you shall judge.

Unless I am mistaken in you, the more truly and ingenuously I write to you, the greater regard you will have for me; as I shall for you if you observe a like conduct towards myself. Hear then:—it is not sufficient for us, that a man only refrain from contemning our Ecclesiastical polity as a thing faulty or wrong; the point with us is, that it be manifest and be conceded, that that form of polity exists with us, which approaches as nearly as possible to the practice and institution of the primitive Church; whether, (as you concede) of that next to the Apostles; or as you had once written, and as we maintain, of the Apostolic Church itself. That your real sentiments coincide with those of ourselves, I have no doubt. If your Church will permit you to avow them, you will much gratify us; if it is out of your power, you will not disoblige us, if henceforth you will dismiss our concerns. In the course which you are pursuing, it will be scarcely possible for you to please your own countrymen without displeasing us.

Nor yet, because our polity is of divine right, does it thence follow, that *without it there is no salvation*, or that a Church cannot subsist. Let him be blind who does not see Churches subsisting without it; let him be iron-hearted, who denies them salvation. We have not that heart of iron. We place a wide distinction between such things. Some matter of Divine right may be wanting, (in the external regimen indeed of a Church) and yet a basis of salvation may remain. Nor will you therefore consign to the region of eternal misery, or pronounce the sentence of damnation on your flock. It is not condemning a thing when preference is given to a better. Nor is it to condemn your Church, to reclaim it to a form more agreeably to all antiquity; namely, to that of our own,—that is, when God shall grant it, and your affairs will admit it. If we can agree on this subject, on other matters we shall not differ.

Moreover, we are desirous of an union, maintained not merely *without any infringement of its integrity*, but thoroughly entire and unblemished †,—which we doubt not is also the object of your wishes.

If any thing remains, I refer you to my former letter, (for we are at present much engaged here) which I commend to your impartial consideration. I also commend you to God in my prayers, and desire to be commended to Him in your's. Farewell.

London, December 12th, 1618.

(To be continued.)

* A Sunto Apostolorum.

† A Sunto Apostoloris proximo.

‡ Non sartam integramque concordiam, set integre integram, absque sartura omni.

To the Editor of the Christian Remembrancer.

SIR,

It has been suggested to me, that the publication of the following outline of a "Clerical Society," in the pages of the *Remembrancer*, might be acceptable to some of your readers.

In consequence of an opinion which appeared to prevail among the Clergy, that much benefit, both of a public and private nature, would arise from their more frequent personal communication with each other, a meeting was convened at a neighbouring town, and (the Incumbent of the parish having been called to the chair) a Society was formed of the Clergy residing in its vicinity, for the discussion of professional subjects, and for the purpose of promoting friendly intercourse among its members. The Society having been honoured with the approbation of the Archdeacon, who accepted the office of President, and having elected three Vice-Presidents, (to take the chair in rotation in the absence of the President) with a Secretary and Treasurer, agreed to meet about the time of the full moon in the alternate summer months, beginning with March and ending with September. An ordinary, at 2s. 6d. a head, is provided at an inn in the neighbouring market-town, at three o'clock precisely, and at seven the Secretary calls for the bill. A fine of 2s. 6d. is exacted for absence, except it be of an official nature. Any member of the Society is allowed to introduce a friend, provided he is in holy orders, and not resident within ten miles of the central town. The election of new members, nominated at a previous meeting, takes place immediately after dinner by ballot, two negatives precluding admission: then follows the remaining business of the day. Upon a requisition, signed by four members, a special meeting may be called by the Secretary, between the hours of one and three, for the purpose of deliberating upon any important subject, of which notice must be given, by letter, at least a fortnight before. No alteration of the Rules can be proposed without due notice at a previous meeting; and no new Resolution can be made, unless a majority of the members be present, and two-thirds of those present agree thereto.

Soon after the formation of the Clerical Society, it was thought that its object would be further promoted by the circulation of books and pamphlets, on ecclesiastical subjects, among its members. But, as the Regulations of the Book-Club annexed to it, differ little from those of other Societies of a similar description, I shall not trespass upon your time by detailing them. The annual subscription is half-a-guinea, in addition to the fund raised by the sale of books and pamphlets (which have passed through the Society) at the second meeting in each year.

Such is the general outline of our Clerical Society, the advantages of which may be briefly stated in the increased intercourse and personal acquaintance of the parochial Clergy, a body of men, whose habits of life are for the most part retired and confined, and who are thus assembled to discuss subjects of common interest, to collect opinions upon local occurrences of a professional nature, to concert measures for the public good, to declare occasionally (after due deliberation) their sentiments upon any important question, and to make arrangements for general co-operation and support. By means of the

Book-Club, they may be supplied with a succession of Theological publications, as Sermons, Charges, &c. and sometimes of larger works, which all may be desirous to read, but few would choose to buy. It will be observed, that with a view to general convenience, moderation in the scale of expense has been properly considered. The number of members has varied between fifteen and twenty. Our meetings have been for the most part very well attended; indeed, many of us (old as well as young) look forward to the day with feelings of peculiar interest and satisfaction; and I believe I may venture to assert, that *all* are deeply sensible of the public and private advantages practically derived through the means of this Society, which has now been established nearly six years, and has every prospect of becoming a permanent benefit to the neighbourhood.

I am informed, that similar Clerical Societies * have been established in different parts of the kingdom, varying only according to local circumstances: in some, the meetings are more frequent, and are continued throughout the year; in others, they are holden at the houses of individuals, in rotation; but, as far as I have been able to learn, they have every where been attended with the most beneficial results. In the hope of making their utility more generally known, through the medium of your excellent Miscellany, I have been induced to trouble you with this communication, if you should think it worthy of insertion. I am, Sir,

Your obedient servant,

Socius.

January 17, 1825.

DE-APPROPRIATION OF STAPLEGROVE RECTORY.

WE have been requested to insert the following notice respecting the Rectory of Staplegrove, contained in Strype's *Annals of the Reformation*.

"I will insert into this history one particular matter, which, how little soever it may be thought, yet, because of the strangeness and rarity of it, may deserve to be recorded. It was the *De-appropriation* of an *Impropriation* in the diocese of Bath and Wells; which was turned back to the Church by Dier, Lord Chief Justice, in the reign of King Philip and Queen Mary; and by James Dier, and his heirs, for ever made presentatal, or presentable, lawfully, and by royal authority. It was the Church of *Staplegrove*, juxta Taunton; and James Dier, Knight, and Capital Justicier of the Bench, presented Christopher Dyr-ling thereunto, September 17th, void by the death of Walter Gardiner. The above *De-appropriation* took place, 1575."—*Strype's Annals of the Reformation*, Vol. II. p. 390.

It is understood that Staplegrove was formerly a Chapel of St. Mary Magdalen, Taunton, and, together with the mother-church, formed part of the possessions of the Priory there; but that at the dissolution of the said Priory, and the granting away of the rest of its

* A notice has been transmitted to us of a similar Society formed at Southampton, in last October, for the Clergy of that town and its neighbourhood.

temporalities by Henry VIII., *no grant* was made of the tithes of Staplegrave, and, consequently, that it continued the property of the Crown, until it was restored to the Church, in the manner in which Strype has related; and *that* constituted it both a *distinct* parish, and a Rectory *Ecclesiastical*. But, it is presumed, this so "strange and rare" a transaction must have been confirmed by some authoritative and public instrument, if not, by a specific Act of Parliament. Any observations, therefore, which may tend to throw light on this subject, and lead to the disclosure of this instrument, or Act of Parliament, would, obviously, be very important; which, indeed, it is the object of this communication to elicit, and which would be very thankfully received by the present Rector.

GENERAL THEOLOGICAL SEMINARY OF THE AMERICAN EPISCOPAL CHURCH.

WE have refrained from animadverting upon two Letters upon the subject of Bishop Chase, which the promoters of the subscription in his behalf have very extensively circulated, but which abounds in misrepresentations, because we are wearied with the discussion, as well as disgusted with the whole proceeding. But as Bishop Ravenscroft is the only American Prelate, whose Letter was fully approbatory both of the Ohio Seminary and of the means devoted for its establishment, and who was therefore set up as the chief countervailing authority to the venerable Head of the Episcopate, and to the majority of the Bishops who concurred with him in their remonstrances against the measure, his *various provisions*, delivered upon mature deliberation, are too important to be suppressed. The communication of them is made in Letters from himself to a gentleman at New York; the following extracts from which have been allowed to be made public, and appear in an American Journal*:—

"I look upon the GENERAL SEMINARY as the *cementing principle* of the Church in this wide-spread *speculative* country: and the more I think on the *tout ensemble*, the more convinced I am that *nothing else* can save us from all the mischiefs of *sectional theology* and fanatical delusion." "Every day, and the many little passing circumstances which come under my notice, convince me more and more that it (the general Seminary) is to be considered as our *sheet anchor*. It has been said, and truly said, that, from the *heterogeneous* nature of our population, we have no national character in the proper sense of these words. This applies with *equal* strength to our *religious* condition in *general*. It applies *particularly* to the Church in the only just meaning of that word. And to produce this essential character, the Seminary *must* be cherished. From *one root* *unity* and *uniformity* may proceed. From *two or more roots* *nothing but* *division* can grow. And in this *unformed*, extended, and incipient country, nothing in my opinion can save us from *variance* and *ultimate severance*, but the inculcation of

* The Christian Journal for Oct. 1824, p. 308. published at New York.

one fixed and unvarying system of tuition for those who have to teach others."

It is asked at the close of these extracts, "Is not the truth on this subject *entitled to respect*, in both England and America?" In America it has *obtained* it, as the Subscribers from all parts of the United States to the General Theological Seminary testify. What has been the case in England has been sufficiently blazoned forth, and it is hoped that those Churchmen, who have been the heralds on the occasion, will be the most desirous to bury it in oblivion, and to repair, as far as they can now repair, the error they have committed, by subjecting the rival institution which they have reared, as much as yet remains in their power, to the control of the Board of Managers of the General Theological Seminary.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BATH AND WELLS DISTRICT.

REPORT.

The Bath and Wells Diocesan Association of the Society for Promoting Christian Knowledge, in presenting their Eighth Annual Report to their Members and Friends, in General Meeting assembled, are enabled again to congratulate them upon a steady course of progress towards the attainment of all the great objects of their union. Year after year, the anticipated increasing growth of a common feeling of zeal and duty among the District Committees of which they are composed, is giving to their Association additional strength and activity. By means of this common impulse, thus happily brought into action, the field of its culture is constantly and progressively enlarged; parishes are annually roused from comparative lethargy by the sound, and near approach of its activity, communicated through its District Committees; and the light of its venerable Parent's instruction thus promises speedily to shine upon the humblest dwelling of the remotest hamlet within the extent of country for whose benefit it is established. In this manner operating, as it does, by means of its local divisions, over every part of the Diocese of Bath and Wells, it pursues perseveringly that one

great purpose, the moral and religious instruction of the people in the principles of the established religion of the land. The fruits of its exertions in this grateful field of Christian cultivation, annually and carefully collected, and presented, in the form of Diocesan Reports, at the Anniversary Meetings, have, during the last eight years, at once elevated greatly the name and influence of our Parent Society around us, and exhibited, in a most favourable light, the attention of the Church to the mental and spiritual wants of the people in this populous Diocese. The present Report will, it is believed, sustain this character with additional strength, and thus prove the different District Committees of the union to be worthy of an increase of that support with which they have hitherto been favoured.

Such have been the effects of the present plan on which the business of the Society is conducted in the Bath District, that it was resolved at the District Meeting of the present year, to address the Society for the purpose of obtaining its sanction for the general adoption of the same plan throughout the large towns and cities of England and Wales. Though the answer to this address does not allow us to expect the entire advantages which would have probably arisen from the full recommendation of the Parent Society, yet it is such as, we believe will, ultimately, lead to its general, though gradual adoption. "The Board have resolved to

leave it open to the respective Committees to determine whether they shall hire a separate shop and employ a separate agent, as at Bath, or whether they shall entrust the business to a regular bookseller, as at Brighton and many other places." We are satisfied that the superiority of the former method will continue to be displayed by the superiority of the sales at all places which shall give it the preference; and the simple fact, *that the sales in the small Archdeaconry of Bath at present far exceed those of any other District in the Kingdom, however large and populous, is of itself sufficient to recommend it to the attention of all who desire to promote the power and influence of this truly Christian Association.*

The sales at the Bath Depository were as follow during the year 1823—1824:

Bibles	708
Psalters	217
Testaments	629
Common Prayer Books ...	2118
Bound Books and Tracts...	13,959

Grand Total . . . 17,636

In the mean time, the Committee at Bath will be happy to give every kind of information which may lead to the

extension of this plan throughout the Diocese; for which purpose they request that letters (post paid) may be addressed to their Depository, No. 13, Kingston-buildings.

Orders for Books, Parochial and Domestic Libraries, &c. must be addressed to the Rev. E. W. Grinfield, District Secretary, No. 13, Kingston-buildings, at the Bath District Society's Depository; or Mr. J. Gregory, the Sub-Secretary: who is in attendance during the usual hours of business.

OFFICERS OF THE BATH COMMITTEE:

PRESIDENT.

The Right Reverend the Lord Bishop of Bath and Wells.

VICE-PRESIDENTS.

The Venerable the Archdeacon of Bath.

The Reverend the Rector of Bath.

SECRETARY.

The Reverend E. W. Grinfield, M. A. Minister of Laura Chapel, Bath.

TREASURER.

Charles Lowder, Esq.

The Select Committee consists of twenty-four Clerical and Lay Members of the Parent Society, resident within the District.

Subscriptions to the Lending Library, at 2s. per year, amounting to 7l. 8s.

General Abstract of the Books and Tracts circulated by the different District Committees of the Diocese of Bath and Wells, during the past Year,

District.	Bibles.	Testam.	Common Prayers.	Psalters.	Other Bound Books and Tracts.
Bath.....	708	629	2118	217	13959
Bridgewater	57	54	343	—	1075
Castle-Carey.....	57	154	213	—	4443
Crewkerne	112	204	423	—	923
Frome	31	122	94	—	1257
Merston	10	108	174	164	1816
Taunton and Dunster	379	662	1700	182	7128
Wells and Axbridge ..	No return.				
Total....	1354	1933	5065	563	30601

General Abstract of the Returns of Children belonging to Daily and Sunday Schools, in connection with the National Church within the Diocese of Bath and Wells, for the Year 1823—1824.

Bath and Bedminster (including non-returned Parishes, as by last return)..... 5145

Chew-Magna, in the Bath Archdeaconry, (received since the Report went to press): Sunday School, Boys 66, Girls 80: (supported chiefly by the family of the Rev. Mr. Hall, the Vicar) 140

Bridgewater..... 1524

Castle-Carey..... 1470

Crewkerne..... 1258

A 2

*Frome	2134
Merston and Ilchester 1589 } Ditto (received since) } Report went to press.. 1542 }	3131
Taunton and Dunster.....	2848
Wells and Axbridge (return not completed but supposed to be ..	3303

20,943

Add to the above, Castle-Carey Day Schools 158, and Crewkerne ditto 281, not returned; making together (as per report of 1822 and last year)	439
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Total..21,382

Being an increase above the report of last year	1776
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Income of the respective District Committees, during the last year.

	£.	s.	d.
Bath and Bedminster	169	0	0
Bridgewater	13	18	11½
Castle-Carey	42	9	0
Crewkerne (not returned)	—	—	—
Frome	46	11	10
Merston and Ilchester	37	4	6
Taunton and Dunster ..	83	6	4
Wells and Axbridge.....	19	9	0

£411 19 6½

Such is the aspect of the Parent Society's affairs, and such the extent of its operation during the past year, in the different divisions of the Diocese of Bath and Wells, which the Association are enabled to present in this (the Eighth) Annual Report of their proceedings. The whole certainly exhibits a well consolidated system of moral and religious instruction, excellently adapted in its organization extensively to purify and enlighten the popular mind, and in its practical operation also, conducted, in some portions of the Diocesan Union, with considerable energy and great public advantage. If, in others

* A large and handsome National School, to be capable of receiving several hundred Children, is now in course of erection at Frome. A grant of 350*l.* has been obtained for it from the National Society, and 50*l.* from the Diocesan School at Wells.

of the associated Districts, its action be still comparatively feeble, and in *all* of them, *at best*, be susceptible of great additional extension, that common impulse of active attachment to the great common cause, spoken of in the beginning of this Report as gradually strengthening the hands of the Association, will, it may be hoped, in no long time, adequately supply every deficiency.—The present Report, however, presents, as former ones have done, some features worthy of separate notice.

The greatly increased extent to which the Bath Committee continue to circulate the Society's instruction, furnishes a most satisfactory proof of the value and wisdom of the plan of their new Depository. Such a freedom and energy of action have indeed been thereby communicated to the book-sales of this Committee, and, consequently, to its public usefulness, as must, ere long, render their experience in this respect most valuable, by way of example, to the kingdom at large. The Town Lending Library also, and the noble National School immediately connected with the same Committee, continue eminently to flourish.

The Crewkerne District, during the last year, has assumed a more prominent station than heretofore among the associated divisions of the Diocese; and, in consequence, there is the best reason to hope, that the Society is entering in that part of the country, under powerful local patronage, upon an extensive career of public benefit.

The satisfactory improvement of the Society's affairs also, in the important Deanery of Ilchester, which, for several years past, has contributed but little to the valuable matter of the Diocesan Reports, though not already positively brought into action, may be said to be on the eve of displaying itself. Under the promised co-operation of zealous friends, it is confidently expected that the Society will soon, therefore, take deep root, and flourish in that hitherto comparatively neglected district.

The circulation of the Society's Books generally throughout the Diocese, during the past year, appears to have proceeded upon a satisfactory and increasing scale. But *that* of the Holy Scriptures, and of the *Book of Common*

Prayer more especially, has considerably exceeded even the gratifying amounts reported last year. The Association, therefore, have again ample grounds for congratulating the Diocese at large upon a symptom unequivocally favourable to the growing influence of pure and orthodox Christianity around them. The attachment, indeed, of the popular mind to the established formularies of the Church of England, they consider as the best national security which can be obtained for the permanence of the pure worship of God, and of sound Christian morality in the land.

The Report of Schools, for the last year, which they are now enabled to present, will be also a material improvement upon that of any former year. From the Districts of Bath and Bridgewater, and Frome, the zealous exertions of the officers of the Committees have succeeded in procuring returns approximating to accuracy and fulness. The laudable exertions, indeed, of most of the local Committees are clearly indicated by the amount of their respective Reports under this head; and if they fall short of *entire*, and well merited success, the partial failure can only be accounted for by such a backwardness, on the part of *some* of the Parochial Clergy, to answer the annual school enquiries, as the Association can only regret and *hope* to see in time yield to the obvious interest of the holy and enlightened cause in which they are engaged. The Sub-Committee appointed, with reference to this important subject, by the eighth resolution of last year's anniversary meeting, have made known, clearly and respectfully, by means of a circular letter sent throughout the districts, and appended to this Report, the objects and wishes of the Association in these education enquiries; and the present improved character of the returns from some districts may, therefore, be looked upon as one of the first results of that prudent and well-timed measure.

The respective funds of the several united Committees will be found, *all* of them, during the last year, to have retained, at least, the *same* degree of prosperity which distinguished them in the last Diocesan Report; whilst those of a few of the districts (and of that of Bath

in particular) have increased in amount of income.

The whole sum annually expended in the circulation of the Society's instruction through the Diocese, at present amounts to between 4 and 500*l*. The Diocesan Fund, whose object is *exclusively* the *permanent* support of the Association in its *corporate* capacity, has been augmented, during the last year, to the sum of 359*l*. 10*s*. 6*d*. by a considerable additional investment in the public four per cent. funds; and has now, therefore, attained a power of effecting, with the aid of a trifling subsidiary aid from the districts, every object which was contemplated by its establishment. The principal part of this *ast* investment, it is worthy of special record, consisted of a legacy of 20*l*. bequeathed by the late Rev. Thomas Abraham Salmon, who has thus left behind him an additional proof of the zealous interest with which he ever regarded and promoted the interests of the Association.

Whilst, however, the retrospect of the past year is upon the whole cheering in its character, it is again clouded by one of those natural events which, whenever they occur, cannot fail to leave regrets behind them. The recent death of their late very venerable Diocesan has deprived the Association not only of a zealous president, but of a steady and munificent friend. From the first formation of their Union, his influence had been exerted to strengthen, his counsel to direct it, and his encouragement, in every way, to promote its prosperity. However naturally, therefore, in the maturity of years, he may have departed from among them to that peace, "passing all understanding," which doubtless awaited him, they cannot but feel regret, humanly speaking, at the separation which has removed him from his paternal superintendence over them, and his anxious and active concern for their welfare.

It is unnecessary here to offer any detailed observations on the general proceedings of the Parent Society. Its Annual Report, widely circulated, and full and accurate in information, as it always is, carries the record of its own excellencies and extensive activity generally throughout the country; and leaves,

therefore, to its Provincial affiliated Associations, only the grateful duty of expressing their warmest congratulations on its increasing and providential prosperity. The extent, indeed, to which it carries forward its grand and benevolent designs, in its united foreign and domestic character, both as a distributor of the Holy Scriptures, and as a teacher of the Gospel in entire strength and purity, justly entitles it to be considered as the first religious charity in this favoured land of charitable energy and zeal.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THIS Society held their Anniversary Meeting on Friday last, at Bow Church, when a most masterly and eloquent discourse was delivered by the Bishop of Gloucester, from Isaiah liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." After the proceeding of the day, the Lord Mayor entertained the Bishops and other dignified Clergy, the Treasurer and Secretary of the Society, the Aldermen, Sheriffs, &c. with a sumptuous dinner at the Mansion House: present the Bishops of London, Lincoln, Salisbury, St. David's, Bath and Wells, Carlisle, Exeter, Gloucester, Chester, Landaff, Chichester, Down and Connor, the Bishop designate of Nova Scotia, the Dean of Carlisle, the Archdeacon of London, Messrs. Wellesley, Blomberg, Trollope, Hamilton, Markland, Kenny, Wrench, &c. Aldermen Flower, Hunter, Birch, and Magnay; Sheriffs Brown and Key.

LICHFIELD DISTRICT.

At a numerous and respectable Meeting of the LICHFIELD Diocesan Committee of the above Society, held in

the Consistory Court, in the Cathedral, on Monday, the 3rd day of January, 1825,

The Hon. and Rt. Rev.
THE LORD BISHOP of the
Diocese (President) in the Chair.

It was resolved unanimously—

I. That the Committee are gratified to observe an accession of new members in the course of the last year; but that they remark with regret that the Society has not received support, in the Diocese, by any means adequate to the supply of its multiplied objects, and increased wants.

II. That as the comparative fewness of the Subscribers cannot but be chiefly owing to a want of information, respecting the character and conduct of the Society, the Secretary be requested to send a copy of the last "Report," and several copies of the "Appeal to the Public," to the Incumbent of each of the following chief Towns, in the Diocese, with a request that he will make such use of them as he deems best calculated to promote the interests of the Society: Stafford, Stone, Newcastle, Derby, Burton-on-Trent, Ashbourne, Chesterfield, Wolverhampton, Coventry, Leamington, Leek, Buxton, &c.

III. That these Resolutions, with a List of the Committees already formed in the Diocese, be printed and sent with the Report.

IV. On the motion of the Dean, seconded by Sir Charles Oakeley, Bart.

That the thanks of the Committee be unanimously offered to the Lord Bishop, for the honour and great benefit of his Lordship's Presidency at this meeting.

V. On the motion of the Lord Bishop:—

That the thanks of the Committee be given to the Rev. Secretary and Treasurer.

SPENCER MADAN,
Secretary and Treasurer.

Then follows a list of the Committees alluded to in the Resolutions.

The following Circular has been sent to the Members of the different Districts.

Reverend Sir,

Permit me to suggest, in furtherance of the wishes of the Society, that in several Districts, Committees have been formed, after due notice by advertisement, or by circulars, at the quarterly or other meetings of the Committee of the Sister Society for Promoting Christian Knowledge, to meet in future, at the same time and place, and, in many instances, with the same Secretary and Treasurer acting for both Committees. You will, however, of course, be guided by circumstances, as to the measures which you may think well to adopt.

As the new Committees shall be formed, many of the names which now appear in the Diocesan List, may be transferred to their proper Deanery or District, according to local convenience.

From the large proportion of Clerical Subscribers, observable in the foregoing lists, it seems particularly desirable to endeavour to interest the affluent and charitable Laity, of every rank and station, in favour of a Society, which, from the simple fact of its having exceeded its means, in the last three years, to the amount of 23,000*l.* in the earnest prosecution of its benevolent designs, has the strongest claims on their cordial and liberal support.

I am, Reverend Sir,

Your obedient humble servant,
SPENCER MADAN.

Close, Lichfield,
January 10th, 1825.

STORRINGTON DISTRICT.

PATRON.

The Right Reverend the Bishop of Chichester.

PRESIDENT.

The Venerable the Archdeacon of Chichester.

VICE-PRESIDENTS.

The Right Hon. Lord De la Zouche.
E. Barker, Esq.
Sir C. M. Burrell, Bart. M.P.
W. Burrell, Esq. M.P.
J. T. Daubuz, Esq.
C. Goring, Esq.
R. H. Hurst, Esq.

Lieut. Gen. Sir R. Jones, K.C.B.
J. M. Lloyd, Esq. M.P.
H. Tredcroft, Esq.
J. Trower, Esq.
J. Wakefield, Esq.
R. W. Walker, Esq.

TREASURER.

The Rev. Henry Warren.

SECRETARIES.

The Rev. W. Woodward,
The Rev. G. Wells,
The Rev. W. Vaux.

REPORT.

THE STORRINGTON DISTRICT COMMITTEE, in aid of the Society for the *Propagation of the Gospel in Foreign Parts*, have again to congratulate the Subscribers on the increasing interest taken in the proceedings of the Society, manifested in an addition, during the last year, of *eleven* District Committees to those before in correspondence with the Parent Society: making the whole number of such Committees, as stated in the Annual Report of the Society, just published, to be *sixty-four*.

In reviewing the proceedings of the Society, as detailed in that Report, it cannot but afford a high gratification to every contributor to its objects, to find that a measure, which the Society took the lead in advocating with his Majesty's Government, and to which this Committee in their Report of last year ventured to allude, has been happily carried into effect; and that our West Indian Colonies will, ere long, enjoy the advantage of a regular resident Episcopal superintendence over their Ecclesiastical concerns. Two Bishops, one for Jamaica and its dependencies, the other for Barbados and the Leeward Islands, were consecrated in July last; and before this Address is in the hands of the Subscribers will probably be far advanced on their voyage to their respective destinations. From this appointment, and from the increased number of resident Clergy, which forms a part of the arrangement, the most favourable results may be anticipated; not only in that, to which a Society for the *Propagation of the Gospel* most naturally looks, the advance of Christianity itself among the Slave population, but in the extension of the legiti-

mate influence of religion, which may be expected to follow, among the Planters * themselves.

The record of the ordinary proceedings of the Society, in its Report for the past year, will not be read without interest by those who take pleasure in reviewing the effects of a zealous activity directed by prudence to worthy objects. Of this many examples will be found in the annals of the various Missions, supported by the Society, more especially in the North American Colonies of Great Britain.

The Subscribers to this excellent Charity will hear with pain, that the continued inadequacy of its Funds has again rendered the sale of no less a sum than £8000, of its capital stock indispensable to supply the deficiencies of its annual revenue. The repetition of such draughts on its permanent Funds points to results of the most alarming nature to the ultimate efficiency of the Society. From the Tables of its Receipts and Expenditure for the last ten years, annexed to its Annual Report, it sufficiently appears that, unless speedy and effectual aid be supplied, the scale of its exertions must of necessity be contracted, to the no small risk of the best interests of our fellow subjects in almost all our Colonies.

Treasurer's Annual Account to Midsummer, 1824.

	£.	s.	d.		£.	s.	d.
Received to Midsummer,				Paid for Printing, &c. . . .	4	14	0
1824,	43	0	6	Remitted to Parent Society	38	6	6
					£43	0	6

Remitted by the Storrington District Committee to the Parent Society.

	£.	s.	d.
In the Year 1820	35	17	10
1821	30	10	9
1822	37	7	11
1823	39	12	0
1824	38	6	6

Total remitted in five years. .£181 15 0

Subscriptions and Benefactions will be received by the Treasurer, the Rev. H. WARREN, Ashington; as also by the Secretaries, the Rev. W. WOODWARD, West Grinstead; the Rev. G. WELLS, Wiston; and the Rev. W. VAUX, Tarring.

* On this subject the Committee desire particularly to draw the attention of those interested in the question to the Bishop of Exeter's Sermon preached before the Society in February last, and printed with the Annual Report, lately published.

It has indeed been suggested, that the Government at home, or the local governments might, perhaps, be induced to relieve the Society of that part of its expenditure which is directed to the support of permanent Ministers and Catechists; a burden clearly incumbent upon every Christian Government, and for which, in some shape or other, they are bound to provide. And this obligation having been already in some degree recognized by the Government of this country, hopes are entertained, that some more effectual measures for this purpose than any hitherto taken may, ere long, be carried into effect. But in the mean time, the calls upon the Society, in its own proper sphere of exertion, are daily increasing, and demand the attention of all who are interested in the cause of genuine Christianity. And the Storrington Committee, while it gratefully acknowledges the support already afforded to the Society, through its agency, cannot conclude this Address, without once more entreating the attention of those, into whose hands it may fall, to the claims of the Society for the Propagation of the Gospel in Foreign Parts.

P. WOOD, Chairman.

Steyning, Oct. 28, 1824.

CLERGY ORPHAN SOCIETY.

On Tuesday, the 22d of February, was held the anniversary of this excellent Institution. A very full attendance of the members of the Society took place in the earlier part of the day for the dispatch of business, at the Freemasons' Tavern, and at five the company sat down to dinner. There were not less than 130 persons present. Among those who honoured the Institution with their presence on this occasion were, the Bishop of London, as President, in the Chair, the Bishops of Salisbury, Bath and Wells, Lichfield and Coventry, Llandaff, Exeter, Gloucester, Chichester, Chester, the Lord Chief Justice of the King's Bench, the Lord Chief Justice of the Common Pleas, Mr. Justice Park, Mr. Justice Gaselee, Lord Bolton, Mr. T. Wilson, M. P., Mr. Bosanquet, the Dean of Carlisle, the Archdeacons of London, Middlesex, St. Albans, Stafford, and several other Dignitaries of the Church, besides many highly respectable Laymen.

After the toasts of "Church and King," "the Royal Family," "the Archbishop of Canterbury," had been given from the Chair, the Bishop of Bath and Wells rose to propose the health of the excellent and revered President, of whom he spoke with much animation and feeling, as a man whose distinguished virtues in his high station were too well known to require him to expatiate on them, especially on such an occasion when his Lordship himself was present; but at the same time he would touch more particularly on one point, he meant the cordial interest which he (the Bishop of London) evinced in the Institution which the company were then assembled to celebrate, and he would therefore propose the health of his Lordship as a toast peculiarly appropriate on the present occasion.

The Bishop of London then rose to return thanks for the manner in which his name has been received, and assured the company that the Bishop of Bath and Wells had only done him justice in mentioning his cordial attachment to this Institution. He had anxiously watched its progress, and it de-

lighted him to behold it in its present state of promise, supported as it was by the most eminent men of the country. His Lordship then entered into some detail respecting the flourishing state of the Clergy Orphan School, and expressed his great satisfaction at the manner in which it was conducted by the present master and mistress of the School. He hoped the finances of the Society would soon enable them to fill up the number which the buildings were capable of accommodating. A great deal, he observed, might be accomplished by the formation of District Committees, and by the personal exertions of individual members in making known the comprehensive nature of the charity, in their respective neighbourhoods. Much indeed, he added, had been already effected by well directed exertions in particular parts of the country. In particular his Lordship alluded to what has lately been done on behalf of the Society in the diocese of Chichester, under the encouragement of the excellent Prelate who presides over that diocese; and at Worthing, by Mr. Davison. He concluded with proposing as a toast, "the prosperity of the Clergy Orphan Society."

"The Corporation of the Sons of the Clergy" was then given from the Chair, and then the "Society for Promoting Christian Knowledge." Mr. Parker, as Secretary, returned thanks in behalf of the Society, and bore testimony to their willingness to co-operate with the Clergy Orphan Society to the utmost of their power.

The Bishop of London afterwards proposed the health of "his friend Lord Kenyon," whom, he said, he regretted not to see on this occasion by his side according to his usual custom, and whom he highly eulogized as a warm and active friend of the Church, and a man also universally respected and esteemed for the virtues of his private life.

The Bishop of London then gave the health of the two Chief Justices, and of Mr. Justice Park and Mr. Justice Gaselee. The Lord Chief Justice re-

turned thanks, and briefly alluded to the union between Religion and the Law, which had been touched on by the Right Rev. Prelate in proposing the health of the Judges, and which he trusted would be indissoluble.

The health of the Stewards being given from the Chair, Mr. Justice Best rose and returned thanks, expressing his warm attachment to the Church, in the bosom of which he had been nurtured, and the Ministers of which he had every reason to respect, from his own knowledge of the private as well as professional merits of many of them. This Charity, he observed, was amply entitled to support from all members of the Church, for he believed it was owing in a great measure to the lenity with which the Clergy required the payment of their legal dues, that their orphans were left in a state requiring the protection of others.

The Bishop of London then gave "the City of London, and Mr. Wilson, one of its Representatives, who had favoured the Institution with his support on this occasion." Mr. Wilson returned thanks, adding, the lively interest which he took in a Charity of so admirable a nature, and he trusted the company present would on their meeting here again be enabled to congratulate themselves on its increased and increasing prosperity.

The Bishop of London then proposed the health of the Treasurers.—The Reverend Archdeacon Cambridge, and Mr. Joshua Watson,—the latter of whom, he regretted, was prevented by the pressure of illness from being present at the dinner, though he had not failed to give his attendance in the course of the morning as long as there was any business of the Society to be transacted.

The Reverend Archdeacon Cambridge returned thanks for himself and his brother Treasurer, to whose merits, he said, he could not lose the present opportunity of paying a just tribute of praise, as he considered the Society principally indebted to his exertions for the present state of efficiency.

The "National Society for the Education of the Poor in the Principles of the Established Church," was then given from the Chair.

The Rev. Dr. Walmesley, the Secretary, returned thanks, and at the same

time described the flourishing condition of the Institution and the great benefits accruing to the country from its establishment. The last toast given by the Bishop of London was, "May the Orphans of the Clergy never want protection, and the protected never want gratitude." After which, the meeting dispersed about nine o'clock.

GENERAL PENITENTIARY, MILLBANK.

From the Chaplain's Journal, p. 281.

"1824, Sept. 11.—The extreme ignorance as to their religious duties which I have, in the course of more than eight years, met with among the prisoners received into the Penitentiary, has been lamentable; but among those that have been recently admitted, their state of ignorance has exceeded all possible imagination. Several of them appear, from their own account, never, when in society, to have been in a place of worship, or even to have said their prayers. The same sad history they have given of their parents. With all this before me, I cannot but anticipate much benefit from the religious instruction they will derive in the schools established in the Penitentiary, and also that, as the system of NATIONAL EDUCATION is more widely extended throughout the country, so much the more will the COMMISSION OF CRIME be diminished; and that *parents themselves*, from their children having been taught their duty to God and their neighbour, will, by *their example*, be brought, with the blessing of Divine Providence, to feel the importance of true religion, and the benefits to be derived from a constant attendance at public worship on the Lord's day, and also to estimate, in a proper manner, the value of that instruction which is now so generally diffused among the Poor.

"SAMUEL BENNETT, D.D.
Chaplain.

"Sept. 15, 1822."

"* * Of the small number of persons that can read in the Penitentiary, several have been taught in the Gaols from which they have been received, as much as their term of imprisonment would allow.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred, January 27.

MASTERS OF ARTS.

Austey, Rev. Charles Alleyne, Trinity College.
 Drummond, Rev. James, Christ Church, Grand Compounder.
 Hetling, Rev. Thomas, Wadham College.
 New, Edward Parris, Fellow of St. John's College.
 Norwood, Rev. George, Oriel College.
 Pegus, Rev. Frederick Edward, St. John's College; and
 Wrottesley, Rev. Robert, Christ Church.

BACHELORS OF ARTS.

Antram, Richard, Queen's College.
 Bleack, William, Magdalen Hall.
 Higgins, Edward, Brasenose College.
 Hope, Thomas, University College.
 Jackson, James, Brasenose College.
 Jeans, George, Pembroke College.
 Legge, William, Student of Christ Church.
 Leigh, Thomas, Brasenose College.
 Mansell, James Temple, and
 Sterkey, Frederick Alexander, Students of Christ Church.

February 3.

BACHELOR IN DIVINITY.

Eliot, Rev. Edward, Fellow of Exeter College.

MASTERS OF ARTS.

Mildmay, Carew Anthony St. John, Oriel College.
 Bold, Rev. Hugh, Christ Church.
 Morgan, Edward, St. Alban Hall.
 Plumtre, Rev. Charles Thomas, University College.
 Quarrington, Rev. Frederick, Pembroke College, and
 Shepherd, Rev. Robert, Queen's College.

BACHELORS OF ARTS.

Bowman, Frederick, Exeter College.
 Brooke, John, Brasenose College.
 Buller, Charles George, Oriel College.
 Childers, John, Christ Church, Grand Compounder.
 Ferrers, Proby John, Oriel College.

Mayers, John, University College.
 Nouaille, Peter, St. John's College.
 Penton, Thomas, Pembroke College.
 Plumtre, Henry Western, University College.
 Pole, Watson Buller, Baliol College.
 Ryder, Henry Dudley, Oriel College.
 Strong, Edmund, Exeter College.
 Tyrell, Charles Tysen, Oriel College.
 Wigley, Charles Meysey, Baliol College, and
 Wingfield, Edward John, Student of Christ Church.

February 12.

DOCTOR IN MEDICINE.

Hawkins, Francis Bissett, Exeter College.

BACHELOR IN DIVINITY.

Oakeley, Herbert, Oriel College, Grand Compounder.

MASTERS OF ARTS.

Dyer, James Hardwicke, Trinity College.
 Everard, Rev. William Hest, Baliol College.
 Wilkinson, Rev. Thomas Hattam, Exeter College, and
 Perfect, Robert, Queen's College.

BACHELORS OF ARTS.

Bassett, Francis, Trinity College.
 Bewes, Thomas Archer, Exeter College.
 Bridges, Brook George, Oriel College.
 Harbin, Edward, Wadham College.
 Polwhele, William, Exeter College.
 Sherson, Robert, St. Mary Hall; and
 Vernon, Egerton Venables, Student of Christ Church.

February 17.

BACHELOR OF ARTS.

Saumarez, James De, Scholar of Pembroke College.

January 27.

On Thursday last Mr. Thomas Clutton was elected Founder's Kin Fellow of New College.

A Summary of the Members of the University, January 27, 1825.

	Members of Convocation.	Members on the Books.
1 University	105	198
2 Baliol	77	200
3 Merton	65	122
4 Exeter	81	228
5 Oriel	135	274
6 Queen's	134	317
7 New	63	136
8 Lincoln	46	116
9 All Souls'	70	92
10 Magdalen	109	169
11 Brasenose	214	419
12 Corpus	65	111
13 Christ Church	387	787
14 Trinity	86	220
15 St. John's	118	215
16 Jesus	57	169
17 Wadham	56	171
18 Pembroke	57	154
19 Worcester	83	200
20 St. Mary Hall	28	75
21 Magdalen Hall	33	142
22 New Inn Hall	1	1
23 St. Alban Hall	11	48
24 St. Edmund Hall	35	96
	2116	4660

February 1.

In full Convocation, the University Seal was affixed to an instrument releasing the Mayor, Bailiffs, and Citizens of Oxford from the observance of certain acts heretofore required of them on *Dies Scholastica*, in memory of the diastrous events which occurred in a conflict between the Students of the University and the Citizens of Oxford, in the year 1354-5, 30 Edward III.

February 3.

The Rev. John Nelson, *M.A.* of Trinity Hall, Cambridge, was admitted to an *ad eundem* Degree in this University, to which he was presented by the Rev. Dr. Ellerton, Fellow of Magdalen College.

February 16.

Mr. Anthony Grant was admitted Scholar of New College.

CAMBRIDGE.

Degrees conferred January 26.

MASTERS OF ARTS.

Clavering, William Moyzins, Trinity College.

Daniel, Rev. Edwin, St. John's College.
Egginton, Joseph Smith, Trinity College,
and
Hartley, James R. Queen's College.

BACHELOR IN PHYSIC.

Moore, James Townsend, Caius College.

BACHELOR OF ARTS.

Jackson, Joseph, St. John's College.

February 9.

BACHELOR IN DIVINITY.

Homer, Rev. Thomas, Trinity College.

LICENTIATES IN PHYSIC.

Allatt, Christopher John Robert, Esq.
M.B. and
Morton, Edward, Esq. *M.B.* Trinity College.

MASTERS OF ARTS.

Earle, Rev. Edward Robert, Christ College, and
Frere, Rev. E. B. Corpus Christi College.

BACHELORS IN CIVIL LAW.

Furvis, Rev. Richard Portescue, and
Earle, Rev. James Henry, Jesus College.

BACHELOR OF ARTS.

O'Brien, Lucius, Esq. Trinity College.

February 23.

DOCTOR IN DIVINITY.

Wade, Arthur Savage, St. John's College.

MASTERS OF ARTS.

Harvey, Rev. Thomas, Pembroke Hall.
Syngé, Rev. Thomas, St. Peter's College.

BACHELORS OF ARTS.

Edgar, Edward Raikes, Downing College.
Fowler, Frederick Cooke, Jesus College.
Moffatt, William Palmer, Queen's College.
Vernon, John, Emmanuel College.
Whitter, Walrond, St. Peter's College.

DOCTOR OF LAWS.

Frere, William, Esq. Master of Downing College.

His Grace the Duke of Buccleugh is admitted of St. John's College.

Samuel Stones Rusby, Esq. *B.A.* of Catherine Hall, is elected a foundation Fellow of that Society.

SEATONIAN PRIZE.

The subject of the Seatonian Prize Poem for the present year is—"The Building and Dedication of the Second Temple."

January 28.

The late Dr. Smith's Annual Prizes of 25*l.* each to the two best proficient in Mathematics and Natural Philosophy among the commencing Bachelors of Arts, were adjudged to Mr. James Challis, of Trinity College, and Mr. William Williamson, of Clare Hall, the first and second Wranglers.

February 9.

The Rev. George Maclear, *M.A.* of Trinity College, Dublin, was incorporated of this University.

MEMBERS' PRIZES.

The subjects for the present year are, for the

SENIOR BACHELORS.

De statu futuro quænam fuero Veterum inter Græcos et Romanos Philosophorum dogmata?

MIDDLE BACHELORS.

Quantopere sibi invicem prosint populi liberè mutandis inter se mercibus.

February 18.

Mr. Thomas Williamson Peile, of Trinity College, was elected University Scholar, on Dr. Davies's Foundation.

CLASSICAL TRIPOS, 1825.

EXAMINERS.

Graham, John, *M.A.* Christ.
Law, Henry, *M.A.* St. John's.
Platt, Thomas Pell, *M.A.* Trin.
Shelford, Thomas, *M.A.* Corpus Christi.

FIRST CLASS.

Beatson, Pembroke.
Hawkins, Trinity.
Isaacson, John's.
Malkin, Trinity.
Pooley, } *John's.*
Præd, } *Æq. Trinity.*
Prater, Trinity.
Riddell, Trinity.
Smith, Trinity.
Williamson, Trinity.
Wilson, John's.
Wimberley, Emmanuel.

SECOND CLASS.

Blakelock, Catherine.
Dade, Caius.
Kempthorne, *Æq. John's.*
Pratt, Trinity.
Warner, Trinty.
Warner, John's.
Williamson, *Æq. Clare.*
Young, Trinity.

THIRD CLASS.

Barlow, Peter's.
Bollaerts, Trinity.
Earle, John's.
Farish, Trinity.
Hildyard, Trinity.
Marshall, John's.
Morton, C. Trinity.

PREFERMENTS.

Adamson, Lawrence, to be First Minister of the Church and Parish of Cupar, in the presbytery of Cupar and county of Fife; Patron, the King.

Baker, Laurence P. *B.D.* Vicar of Impington, and Fellow of St. John's College, Cambridge, to the Rectory of Medbourne cum Holt, Leicestershire; Patrons, the Master and Fellows of that Society.

- Beresford, Marcus, to the Rectory of Kildallen; Patron, his father, the Lord Bishop of Kilmore.
- Brown, James, to be Chaplain to the Norfolk County Gaol.
- Cosens, Edward Hyde, *B.A.* to the Chaplaincy of the House of Correction at Shepton Mallett.
- Cox, Thomas, *D.D.* Rector of Oxhill, to the Rectory of Atherston-upon-Stour, both in the county of Warwick and diocese of Worcester, by Dispensation under the Great Seal.
- Dickson, Henry, to the Vicarage of Wis-tow, Yorkshire.
- Felix, P. to the Vicarage of Easton Neston; Patron, the Right Hon. Earl of Pomfret.
- Fielding, Henry, *M.A.* late of Emmanuel College, Cambridge, to be Chaplain of the Prison, Salford.
- Fitzgerald, the Very Rev. Vesey, Dean of Emley, and Rector of Castleraghan, county of Cavan, to the Deanery of Kilmore.
- Gale, George Norman, *B.A.* of Worcester College, to the Curacy of Corfe.
- Holland, Dr. Rector of Poynings, to the dignity of Precentor of Chichester Cathedral; Patron, the Archbishop of Canterbury.
- Hoste, James, *M.A.* to the Vicarage of Barwick, Norfolk; Patron, Mrs. Ann Hoste, of Barwick Hall, widow.
- Hunt, J. to the Prebend and Parish of Rathmichael, Ireland. Patron, The King.
- Madden, W. C. *B.A.* of Queen's College, Cambridge, to the Perpetual Curacy of Christ Church, at Woodhouse, in the parish of Huddersfield; Patron, J. Whitacre, Esq.
- McLeod, N. to the Church and Parish of Campsie, in the presbytery of Glasgow and county of Stirling; Patron, the King.
- Massy, Hon. and Rev. Dawson, to be Domestic Chaplain to his brother, Lord Massy.
- Packman, K. C. *B.A.* of St. Peter's College, Cambridge, to the Rectory of Langdon Hills, Essex; Patrons, the Dean and Chapter of St. Paul's.
- Pearson, George, *B.D.* Fellow of St. John's College, Cambridge, to the Rectory of Castle Camps, Cambridgeshire; Patrons, the Governors of the Charter House.
- Plunkett, W. to the Rectory of Bray, Ireland; Patron, the King.
- Pulleyn, B. to the Vicarage of Sherrington, Norfolk; Patron, the Bishop of Ely.
- Radford, John Arundel, *B.A.* to the Rectory of Nymet Rowland, and also to the Rectory of Lapford, both in Devon.
- Russell, W. to the Rectory of Chiddingley, Sussex.
- Sedgwick, Adam, *M.A.* Woodwardian Professor and Fellow of Trinity College, Cambridge, to the Vicarage of Shudy Camps, Cambridgeshire; Patrons, the Master and Fellows of that Society.
- Stopford, Dr. to the Archdeaconry of Armagh and Living of Aughnacloy, Ireland.
- Turnour, Hon. and Rev. A. A. to the Rectory of Garveston, Norfolk; Patron, Sir William Clayton, Bart.
- Watson, John James, *D.D.* Archdeacon of St. Albans, to the Prebend of Brondesbury, in the Cathedral Church of St. Paul; Patron, the Bishop of London.
- Williams, David, *S.C.L.* and Fellow of New College, Oxford, to the Curacy of St. Mary's Church, Brecknock.
- Williamson, Wm. to the Curacy of the parish church of Leeds.
- Wilson, Wm. Corbett, Jun. *M.A.* of Trinity College, Cambridge, to the Vicarage of Bozeat cum Strixton, Northamptonshire; Patron, Earl Spencer.
- Wood, John, *M.A.* Fellow of Pembroke Hall, Cambridge, to the Vicarage of Santhorpe, Norfolk; Patrons, the Master and Fellows of that Society.
- Woodford, Francis, *B.A.* to the Rectory of Weston Bamfylde.
- Worthington, J. W. of Trinity College, Cambridge, to be Evening Lecturer in the parish of Allhallows, Lombard-street, London.

CLERGYMEN MARRIED.

- Archer, Richard, to Jane Matilda Campbell, youngest daughter of the late Watkins W. Verling, Esq. of Cork; at Boxtown Church.
- Broadwood, John, *M.A.* of Exeter College, Oxford, son of James Shudi Broadwood, Esq. of Lynn, to Charlotte, eldest daughter of John King, Esq. of Loxwood, Sussex; at Wisborough Green, Sussex.
- Cane, Henry Du, to Mary, youngest daughter of the late John Sowerby, Esq. of Putteridge Bury, Hants.
- Craven, Charles, *M.A.* of St. John's College, Cambridge, and Second Professor in Bishop's College, Calcutta, to Emily Herbert, eldest daughter of J. A. Jee, Esq. of Liverpool.

- Donne, James, *M.A.* Vicar of St. Paul's, Bedford, and Perpetual Curate of South Carlton, Lincolnshire, to Mary, eldest daughter of the late Matthew Dobson, Esq.
- Fowler, Luke, *B.A.* of Christ Church, Oxford, son of the Bishop of Ossory, to Elizabeth, daughter of Owen Wynne, Esq. *M.P.* and niece of the Earl of Enniskillen; at All Saints' church, Southampton.
- Gretton, W. son of the late Dean of Hereford, and Vicar of Withington and Preston Wynne, to Lucy, second daughter of the late Rev. Wm. Ireland, Vicar of Frome, Somerset, and niece of the late John Ireland, Esq. Hampton Lodge, Herefordshire; at Torquay, Devon.
- Gully, S. T. son of the late William Slade Gully, Esq. of Trevennen House, Cornwall, to Anne, daughter of the late Wm. Hunt Grubbe, Esq. of Eastwell, Wilts; at Bath.
- Kendall, J. to Miss S. Hill, daughter of the late Mr. T. Hill, of Stanney Hall, Cheshire; at Wrexham.
- Lethbridge, Charles, Rector of Stoke Climsland, Cornwall, to Mrs. Hartop, widow of Samuel Hartop, Esq. of South Sydenham, Devon.
- Meredith, E. Head Master of the Grammar School, Newport, to Anne, eldest daughter of Wm. Briscoe, Esq. of Caynton House, Salop.
- Rigby, Joseph, Vicar of Hutton Cranswick, and Incumbent of Beswick, to Miss Harrison, daughter of Mr. John Harrison, of Great Driffield.
- Thompson, Thomas, of Randlestown, in the county of Antrim, to Louisa Maria, youngest daughter of Alderman Wm. Henry Archer, of Dublin; at Monkstown church.
- Tucker, H. T. *M.A.* of St. John's College, Oxford, and Rector of Uplyme, to Charlotte, eldest daughter of the Rev. W. Mitchell, Rector of Cotleigh, Devon.
- Walker, Thomas, of Brampton, near Huntingdon, to Miss Jane Jackson, of Boston.
- White, William, to Jane, only child of Benjamin Tyley, Esq. of Wedmore.
- Wilkinson, William Hutton, *B.A.* of St. John's College, Cambridge, and of Nether Hall, Suffolk, to Eliza Caroline, daughter of G. B. Tyndale, Esq. of Lincoln's Inn Fields.
- Beaver, Herbert John, *B.D.* Rector of Barcomb, near Lewes, Sussex, and formerly Fellow of Corpus Christi College, Oxford.
- Berkeley, Thomas Rowland, *D.D.* Rector of Wootton, Oxfordshire, and formerly Fellow of New College, aged 83. Dr. Berkeley took the Degree of *M.A.* in January, 1769; *B.D.* May, 1786; and *D.D.* in the following month. The Rectory is in the gift of the Warden and Fellows of New College.
- Buck, J. *M.A.* upwards of 32 years Rector of Lavenham; at Laveuham, in the 76th year of his age.
- Cumming, W. C. *M.A.* Rector of St. Mary's, and Vicar of Eton Bray, Bedfordshire. He was formerly Fellow of Trinity College, Cambridge; *B.A.* 1784, *M.A.* 1787; at the Rectory House, St. Mary's, Bedford. The Vicarage of Eton Bray is in the patronage of the Master and Fellows of that Society.
- Cumberland, R. Dennison, for nearly half a century the constant resident Rector of Driffield and Hornhill; at Driffield, near Cirencester, aged 72.
- Dakins, Thomas, son of the Rev. John Dakins, Rector of St. James's, Colchester.
- Draper, William, in his 80th year; at Iliā house, at Islington.
- Evans, John, Vicar of Anroath, Pembrokeshire.
- Girdlestone, J. L. Rector of Swainsthorpe, and Vicar of Sherringham, Norfolk, aged 62.
- Heptenstall, J. Rector of Astbury, Cheshire.
- Ion, G. Rector of Thorndon, Suffolk.
- James, James, Curate of Lantarnau, Monmouthshire.
- Lewis, David, Rector of Monnington-on-Wye, and Perpetual Curate of St. Margaret's and Michaelchurch-Esley; at Monnington-on-Wye, Herefordshire, aged 50.
- Lewin, Robert, at Liverpool, aged 85.
- Mace, C. *M.A.* Rector of Holdham, Yorkshire; aged 81.
- Magenis, the Very Rev. William, *D.D.* Dean of Kilmore, Rector of Kildollen, &c. in that Diocese.
- Maule, John, *M.A.* Rector of Horseheath, Cambridgeshire, and formerly Chaplain to the Royal College, Greenwich; in Abbey-street, Bath, in his 77th year.
- Mills, John, of Bury, and Rector of Little Isham, Northamptonshire; aged 43.
- Poer, Wm. Rector of Affane, county of Waterford.

CLERGYMEN DECEASED.

- Beynon, Henry, upwards of 43 years Vicar of Llanavan-vawr, Breconsire; aged 70.

Snow, Thomas, only son of the Rev. Thos. Lambert Snow, of Tidmington House, Worcestershire; aged 28.
 Talbot, Hon. and Rev. John Chetwynd, Rector of Ingestre, M.A. of 'All Souls' College, Oxford, and formerly Fellow of that Society; at Ingestre, Staffordshire.
 Thickens, B. of Broughton Hall, Oxfordshire, formerly of Ross; at his lodgings, in Bath, aged 67.
 Tomkyns, Packington George, LL.D. late

of Buckinhill Park, Herefordshire; in Marlborough-place, Brighton, aged 63.
 Twisleton, F. J. D.D. Archdeacon of Ceylon, by dysentery, followed by a severe attack of fever, whilst on a clerical tour at Hambantotte, on the 15th of August last.
 Walker, Thomas, Vicar of West Hoashley, Sussex, aged 63.
 Walthall, Peter, M.A. Rector of Wistaston, Cheshire, eldest son of Peter Walthall, Esq. of Darley Dale, aged 29.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Harmony of the Law and the Gospel, with regard to the Doctrine of a Future State. By T. W. Lancaster, M.A. 8vo. 12s.

A Sermon on the Duty of Frequent Communion at the Lord's Table. By the Rev. J. Courtney, M.A. Rector of Goxhill, Yorkshire, and of Sanderstead, Surry. 8vo. 6d.

A Respectful Address to the Archbishops and Bishops of the United Church of England and Ireland, respecting the necessity of Morning and Afternoon Service, on Sunday, in every Parish Church in his Majesty's Dominions; with Thoughts on the Residence of the Clergy. By a Churchman. 8vo. 1s. 6d.

A Sermon preached at the Consecration of Christ Church, North Brad-

ley, by the Right Rev. the Bishop of Sarum, on September 2, 1824; with a List of the Subscribers prefixed. By the Rev. C. Daubeney, LL.D. Archdeacon of Sarum, and Vicar of North Bradley. 8vo. 2s.

Literæ Sacrae; or the Doctrine of Moral Philosophy and Scriptural Christianity, composed in a Series of Letters. 8vo. 9s.

Sermons, chiefly designed for the Use of Families. By J. Fawcett, M.A. Rector of Scaleby, and Perpetual Curate of St. Cuthbert's, Carlisle. Vol. III. 8vo. 10s. 6d.

The Crisis, or an Attempt to show from Prophecy the Prospects and the Duties of the Church of Christ. By the Rev. E. Cooper, Rector of Hamstall, Redware, and Goxhall, Stafford. 8vo. 7s.

NOTICE TO CORRESPONDENTS.

The communication of "A constant Reader" on the subject of Church Music will appear in a future Number.

The Letter of "a Querist" reached us too late for present consideration.